

America

February 27, 1954

Vol 90, Number 22

NATIONAL CATHOLIC WEEKLY REVIEW

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Lenten Reading List

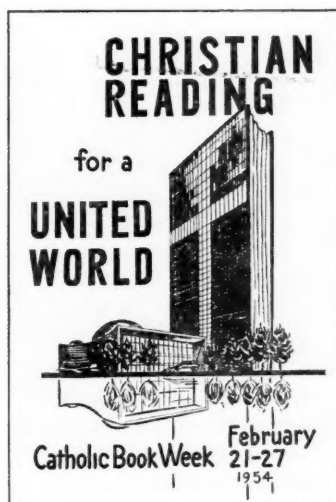
MARIA AUGUSTA TRAPP

Where are our writers?

FRANCIS X. CANFIELD

Image Books: a chance for Catholics

H.C.G.



College graduates in Catholic journalism

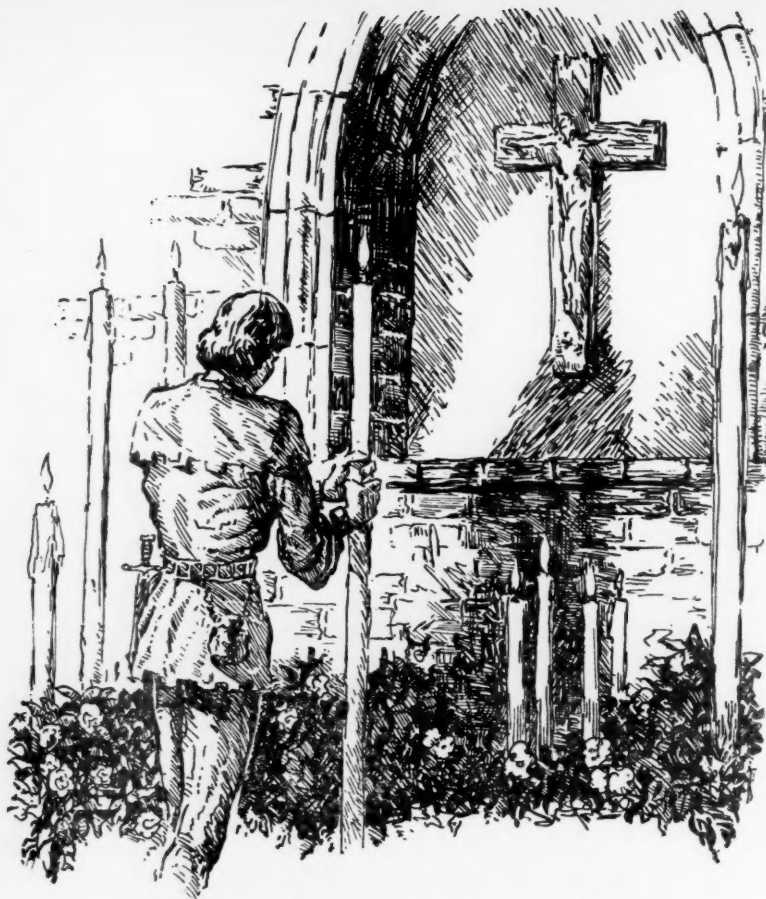
JAMES J. CUSICK

Detroit parents learn to give sex education

MARY DUFTY MAINO

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"Measuring Up" to a Saint

In France and England during the Middle Ages it was the custom of wealthy parishioners to donate candles tall as themselves for use on shrine altars.

This practice gave rise to the expression of "measuring up" to a saint.

People of moderate circumstances brought flowers and later, small candles—simple offerings which gradually evolved into the present day Vigil Light.*



*Vigil Light is the trade mark name identifying votive lights made exclusively by Will & Baumer.

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PURVEYORS TO THE VATICAN BY APPOINTMENT

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Senate concerned over strategy

Some Senators are growing concerned over the "new look" in defense strategy announced by Secretary Dulles Jan. 12. Immediate occasion is the apparent inapplicability of the threat of "massive retaliation" to the situation in Indo-China. The Senate Foreign Relations Committee announced on Feb. 16 that it wanted to question Mr. Dulles on the whole theory. This theory claims greater flexibility by placing primary dependence on "a great capacity to retaliate instantly and by means and at places of our own choosing." The mere threat of retaliation is supposed to furnish "the deterrent of massive retaliatory power" as a substitute for reliance on "local defense." If fighting has to be done, the "new look" promises a mobile strategic reserve of ground forces. Rep. Olin Teague of Texas inserted in the *Record* a series of articles by retired Brig. Gen. Thomas R. Phillips sharply attacking all three ideas as "simple and beguiling concepts." They are easier to state, writes the general, than to implement. How, he asks, would we use A-bombs in case of a renewal of Korean fighting? If the first attack on North Korean targets proved ineffective, would we use A-bombs against Manchuria, against China? Would not Russia, defensively allied to China, provide A-bombs for retaliation against Pusan, Tokyo, Okinawa? Could our Strategic Air Command actually implement this retaliation policy, weakened as it has recently been by a 30-per-cent shortage of maintenance personnel?

... effect on Nato

Europeans do not trust the deterrent power of the threat of retaliation. General Phillips predicts that once the United States starts to implement that idea and to withdraw ground troops, it will be the beginning of the end of Nato. A mobile strategic reserve would be useless if Russia A-bombed European ports, and, anyway, the Army is being reduced faster than troops are being returned. These are samples of the questions being prepared for Mr. Dulles' spring-term exams.

Naguib's ultimatum

There is more than meets the eye in the ultimatum to the United States recently laid down by Egypt's Premier Mohammed Naguib. The Egyptian leader warned that we could not count on his cooperation in Middle East defense unless we supported him to the hilt in his dispute with Britain over the Suez Canal defense base. These are strong words. Yet they betray some uncertainty on the part of the Premier. The presence of the Egyptian Ambassadors to Karachi and New Delhi at the Cairo meeting which occasioned the ultimatum suggests that something else besides the Anglo-Egyptian dispute was discussed. There is now more than a suspicion that the Egyptian Premier is as much opposed to the way our plans for Middle Eastern defense are shaping up as is Prime Minister Nehru, but for a different reason. Pakistan's willingness to

CURRENT COMMENT

sign a defense alliance with Turkey and her decision to accept U. S. military aid could have the effect of reducing the importance of Cairo's participation in a Middle East Defense Organization. With an alliance in the area anchored at the extremes by Turkey and Pakistan, the free world might get along without Egypt. The Premier's ultimatum therefore looks like a last-ditch effort to get U. S. support for Egypt in its quarrel with Britain (over whose troops are to defend the canal) before we decide that Egypt as a defense partner is, after all, not worth the bother. On the other hand, it would be a mistake to write off Egypt before making every effort to secure her cooperation. The Anglo-Egyptian dispute has narrowed down to a question of the precise terms under which Britain may man the Suez base in time of war. Perhaps Nato could come to terms with Naguib so as to make the defense of the canal a North Atlantic-Egyptian arrangement rather than one embroiled in Egypt's ancient grievances with Britain.

Big Four meeting ends—in nothing?

When the conference of Big Four Foreign Ministers packed up portfolios on Feb. 18 and disbanded in apparent futility, it was the discussion on an Austrian treaty which finally and unmistakably laid bare Russian intentions and fears. From the early sessions it had been clear that the solution of the German problem was at an impasse, because the Russians would not yield an inch in favor of all-German free elections as a prerequisite to reunification. Later, when Foreign Minister Molotov proposed a Pan-european security system, which would admit the United States and Communist China only as observers, it was clear that this renewed effort to wreck the European Defense Community and the North Atlantic Treaty Organization had only widened the chasm between East and West. The Austrian problem still offered a ray of hope. Only five items in the proposed Austrian peace treaty were still in controversy. Russian interpretation of these would have saddled Austria with heavy burdens (such as the payment of reparations and the mortgaging of her oil industry to the USSR). The three Western Powers, with Austria's acquiescence, nevertheless agreed to the terms, thereby calling Mr. Molotov's bluff. He backed down, retreating to the position that occupation troops would have to stay in Austria until

a settlement was reached in Germany and that even a free Austria would have to promise not to join any alliance the USSR did not like. The Western Powers promptly rejected this double-talk. If the Big Four meeting did nothing else—and it is little enough—it unmasked again Russia's insincerity and revealed her desperate fears of European unity.

Union probe of welfare funds

Acting with laudable dispatch on a recent recommendation of the AFL executive council, New York City's Central Trades and Labor Council has begun an inquiry into the administration of union health, welfare and pension funds which promises to be no routine, window-dressing affair. All AFL locals in the New York area are expected to open their books to a distinguished three-man commission, with *two* management members, which will be advised by a group of independent experts. The locals are exhorted not merely to open their books, but to follow whatever recommendations the commission may make. While welcoming and applauding this AFL initiative, we can only regret that certain international union officials have for so long ignored well-founded rumors of corruption in the fast-growing welfare-fund field. Here in New York it took a murder—the shooting last summer of Thomas E. Lewis, president of Local 32-E, Building Service Employees International Union—to stir officialdom to action. How wide-spread the corruption is nobody knows, but it is very likely less rampant than newspaper gossip suggests. It should be noted that the scandal is restricted to local unions and could not exist without the knowledge and supine connivance of employers. (The Taft-Hartley Act stipulates that employer-financed welfare funds are to be administered *jointly* by employers and unions.) Though under no compulsion to do so, the unions involved in the New York probe would enhance their standing with the public by giving the commission authority to publish its findings.

Mr. Beck blocks no-raiding pact

By his stand on the projected no-raiding pact between AFL and CIO, David Beck, head of the Teamsters, has nullified much of the excellent press he has

lately been receiving. The same public which applauded his vigorous fight on racketeering and his efforts to promote labor-management cooperation finds it hard to understand his opposition to the no-raiding agreement. That agreement would remove a great evil from the labor movement. Even if it is true that other unions have 50,000 members who rightly belong to the Teamsters' jurisdiction, that fact alone scarcely justifies Mr. Beck's intransigence. The good to be gained through the pact far outweighs any injustice under which the Teamsters may be suffering. If pushed on the point, Mr. Beck would probably concede this. He would immediately advance in rebuttal, however, another and more statesmanlike argument. He would point out that clearly defined jurisdictional lines are essential to tidy industrial relations, and that so long as teamsters belong to other unions, jurisdictional lines will be fuzzy. He might argue, also, that until all workers are placed in their proper unions, the unions will not be secure as institutions. Institutional security is likewise an aid to good labor-management relations. These are persuasive points. But what Mr. Beck overlooks is the premium a democratic society places on individual freedom. Even at the sacrifice of some tidiness in industrial relations and of some degree of union security, most Americans want workers to have the right, within limits, to choose the union which, in their opinion, best serves their interests. The 50,000 workers Mr. Beck covets are, presumably, where they freely choose to be.

Recession-talk snowballs

Our current concern over the danger of recession-talk recalls that the British economist Lord Keynes used to say that the businessman is as much moved by animal spirits as by economic reasoning. A striking instance of this proposition was recorded by Senator Douglas in the *Congressional Record* for Feb. 4. A well-to-do farmer in a prosperous Midwest community recently approached his banker for a customary loan of some \$6,000 to cover the purchase of new machinery and livestock. The farmer expected to pay off the loan as usual when he sold his crops and livestock. But this year his banker said he could lend him only \$2,500. Now farmers, however prosperous they may feel, have a way of relying on their banker to show them the way ahead. So this farmer decided that if the banker was scared he should be scared too. So he let his hired man go and called off an intended cash purchase of a car. A young GI farmer, hearing his well-to-do neighbor talk this way, went home and canceled orders for a tractor and plow. As the scare-talk got around the tightly knit community, more and more farmers decided they too should be scared. The automobile and implement dealers each let a salesman go and canceled further orders. Several stores let help off. In three weeks you could see the difference in that town. Even the man who told this story (a traveling businessman) admitted that seeing such fright in so prosperous a community had made him a bit jittery

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himself. The moral to this story is that recession-talk dangerously snowballs. This dangerous talk won't get started where businessmen and bankers act with bolder and more astute leadership than our Midwest banker exercised.

Akron discusses UN Charter revision

Initiative, imagination and civic zeal were combined on Lincoln's birthday to produce a new development in methods of formulating national policy. Mayor Leo A. Berg of Akron, Ohio, invited the Senate subcommittee on UN Charter revision to hold its first hearings in his city. Sen. Alexander Wiley, chairman of the subcommittee, and Sen. Mike Mansfield conducted the hearings, at which 19 Akron citizens testified. CBS filmed the proceedings for use on Ed Murrow's "See It Now" TV program. They were also covered by the local radio and television stations. Through the kindness of CBS we have read the testimony. Of the 19 witnesses all but three favored the United Nations, and wanted it strengthened by revision of the charter. Mrs. Max Johnstone, of Cuyahoga Falls, O., read statements by 17 civic leaders, every one being in favor of calling a review conference in 1955. With a few exceptions, the witnesses displayed a high degree of political maturity. But Senator Wiley was justified in complaining that they were not specific enough. Most of them agreed on the desirability of modifying the veto power in the Security Council, of organizing an international police force, of controlling atomic energy, of improving the trusteeship system. They shied away from offering concrete proposals politically feasible in today's international climate. The necessity of detailed study of specific proposals is the lesson which Ed Murrow's wizardry will bring home to millions of viewers. When, as now planned, hearings are held in other cities, we will learn how they have con ned that lesson. We hope Catholics will join in this vitally important project of citizen participation in policy-making.

Producers defend the code

Despite the demand raised recently by movie magnate Samuel Goldwyn and others for a revision of the Motion Picture Production Code to "bring it up to date" (AM. 1/23, p. 409), eight major movie producers and distributors declared on Feb. 15 that they saw no need for any sweeping code changes. Stating that the "fundamental principles of the code are not subject to change with the passage of time," the firms proclaimed:

Nothing in the code has ever prevented the making of superlative artistic and dramatic entertainment within the normal standards of decency and morality. No sweeping changes or revisions are necessary to maintain this objective.

At the same time, the eight companies saw in fidelity to the code a bulwark against "government censorship [which] we oppose and abhor [as] alien to our basic American traditions of freedom":

As producers and distributors of motion pictures for a mass public, we have a continuing responsibility to the people we serve to see that what appears in our pictures is decent and moral—fit for the families of all the world . . . that the freedom under law which we claim shall not by its abuse descend into license . . . The Motion Picture Production Code and the Advertising Code are effective means for discharging these responsibilities.

These firms have put the burden squarely and frankly on themselves. There will be little talk of having to clean up the movies if they will keep themselves clean. The problem now is to induce the independent producers, who do not subscribe to the code, to adopt and practise the same good sense.

Diversions Catholics in Poland

The use of Catholics to forward Communist propaganda is not encountered very often, but it does occur. For some months observers have been watching with growing concern the activities of the fellow-traveling "social Catholics" and "patriot priests" in Poland. This is a small group who believe they are destined to bring about a reconciliation of Catholicism and communism, largely, it appears, by freeing religion from "capitalism." They unctuously protest their loyalty to the Church and to the Holy Father. The Polish bishops last May 8 termed them "a diversionist group engaged in a campaign of political indoctrination of the clergy highly detrimental to the Church." With the encouragement and support of the regime, these self-appointed reformers have recently expanded their efforts to the international scene. Press dispatches report that they have written to Catholic editors in the United States, England and Ireland in defense of their programs. But France seems to be the favored object of their attention. Under date of Dec. 25 the weekly organ of this group, *Dzis i Jutro* ("Today and Tomorrow"), published a special French edition in which the opening article was written by Father Jan Czuj, dean of the theology faculty of the University of Warsaw. Other articles featured a criticism of the Church and the hierarchy by Boleslaw Piasecki, founder of the movement, and an appeal to France to reject European Defense Community, by Deputy Dominik Horodyski. There is no doubt that the Communist regime in Poland has found a redoubtable propaganda instrument in the "progressive Catholics."

Black extremists in South Africa

Delegates to the United Nations from the Union of South Africa take great care to insist that their racial problem is entirely a domestic affair. Such a contention is not without appeal to Americans, for we, too, claim the right to settle our own affairs without interference from the rest of the world. Apart from obvious questions of natural justice, the hitch in this argument lies in the fact that extremist repressive policies practised in the modern world by any single country are bound to encourage extremist counter-policies em-

bracing whole groups of nations extending over the globe. As long as the native black tribesman remained an agricultural peasant, the white settler in South Africa could keep the conflict within bounds. But as the natives have become urbanized and industrialized, their interests become more easily linked with millions of native populations on the African continent who are seeking independence. At the same time, they become better disposed to absorb world Communist propaganda. The question today is not whether the Negro masses will change—for even some of South Africa's most conservative white theorists admit they are changing—but in what direction they will change. Two groups seek control of the African National Congress, principal Negro political organization: the Africa Nationalists, whose slogan is "Africa for the Africans," and who are inspired by the very real social and political achievements of the Gold Coast Republic, and the Communists, who would sink all racial and national differences among the "proletarians of the world." The bitter fruit of the dilemma is that Premier Daniel F. Malan's violent white-supremacy policies have simply paved the way for the victory of either of two extremes—which might conceivably merge into one—with Moscow, not Accra, as the ultimate winner.

Mounting criticism of security program

We are beginning to see in operation one of the most interesting phenomena in modern politics. This is that no matter what party has won an election, no matter how widely its candidates were supported by the nation's press during the campaign, the picture changes pretty quickly once the new team gets into action. The victor will gradually become the target of the same sharp criticisms by political analysts as those which helped to defeat its predecessor in power. Right now the Eisenhower Administration is under increasing fire on account of the false claims made for its security program. For example, two Scripps-Howard Washington correspondents filed a long story on Feb. 12 headed: SECURITY OUSTER REPORT FAULTY; IKE MISLED. REPORT MOVE TO JUSTIFY TOTAL BY TRICKERY. Two days later in the N. Y. *Herald Tribune*, likewise pro-Eisenhower, appeared a column by Walter Millis headed: 'SECURITY' IN PRACTICE; NO. 10450 AND ALL THAT. This was probably the most devastating going over the new program, less than a year ago heralded as "just what the doctor ordered," has so far received. Concluded Mr. Millis: "As a personnel policy, this system is about as cumbersome, costly and dangerous to the real interests of the country as could be devised." Political journalists are human enough to find it much easier to write destructive criticism than constructive. Hence they may often be excessively critical. But they do perform an important social function. So it's a healthy sign when they and their publishers apply the same standards, no matter who's "in" and who's "out." Political journalists are professionally allergic to phoniness.

BRACING JAPAN'S ECONOMY

On his visit to Tokyo, Feb. 14, Harold Stassen, chief of Foreign Operations Administration, reassured the Japanese on a point left in doubt by Vice President Nixon when he stopped off there in November on his tour of the Far East. Mr. Nixon had promised U. S. help toward rearming Japan, but failed to mention continued economic aid. Mr. Stassen made it quite clear that U. S. economic aid would continue. As a result of diminished need for assistance in Western Europe, he even promised an increase of aid to the Far East, despite pressure for cuts.

The importance of this economic aid can be seen by looking at Japan's trade deficit. Last year Japan failed by \$200 million to make her exports pay for what she imported. Had it not been for \$800 million of spending in the island by the U. S. Government and our troops, her deficit would have run to \$1 billion.

Premier Yoshida refuses to beguile himself with the hope that the United States will continue to cover 80 per cent of Japan's trade deficits. He may even agree with the London *Economist* for Jan. 30 that such aid has made the Japanese "victims of American generosity." Why, after all, face stiff competition abroad when you had such easy U. S.-inflated markets to sell in at home?

Japan's Premier proposes to get at the roots of this trade problem by adopting West Germany's austerity program. This will strike at the easy spending which has raised prices by 56 per cent since 1950. He proposes that the Japanese Government spend 10 per cent less this year. Tax levies in excess of Government spending may then mop up some \$560 million of private spending.

Banks will tighten loans to business. This should prevent a continued squandering of resources on reconstructing office buildings while Western Germany continues to rebuild industrial plant and equipment. Finally, the consumer will practise more austerity as excise taxes, especially high on luxury imports, bite into his spending. This too will force businessmen to shift over into the tougher export trade.

Whether Mr. Yoshida can turn the trick depends on several questions. Is his austerity program sharp enough to force the deep price cuts required to make Japanese goods more competitive? Are businessmen too inured to easy competition to face the rigors of world trade? Will labor, all set to fight for wage increases, go along with lower labor costs?

The big political question is resumption of the China trade. Few Nippons hope to regain the former quantity of trade, for Red China can't pay for the machines and tools she wants. She needs both the coking coal and oil-cake which were her chief means of payment in the old days. Still, there are grounds enough for economic cooperation to make the Red bait alluring. If Yoshida is not to be forced by leftist and neutralists to swallow the bait, he will need continued support from the West in his efforts to make Japan a nation that can stand on its own feet. P. S. L.

WASHINGTON FRONT

Ever since I can remember, inter-party invective has been a commonplace in American politics. In fact, one of my earliest childhood memories is of the violent altercations every Tuesday night between my father, a Republican, who was prefect of our parish sodality, and a dear old Jesuit priest, a Bryanite, who was Moderator of the same sodality, when he came over to collect the weekly dues. I used to be really frightened.

But then I also remember all through my grammar-school, high-school, and college days in Philadelphia engaging in equally violent name-calling with my Democratic schoolmates, sometimes resulting in physical violence. We took our politics seriously in Philly in those days.

Later, when I read a bit into American history, I discovered that, in politics, for the outs to call the ins rascals who had to be thrown out, and for the ins simply to dismiss the outs as scoundrels has been, since General Washington's day, what we now call standard operating procedure. This custom certainly had persisted to my father's day in the 'nineties, and even later.

By the turn of the century, both parties then being tarred with the same brush, political etiquette improved. It's true "that man in the White House" came in for a lot of vilification after 1933, but so did Herbert Hoover from Roosevelt's friends. Personally, I have never felt since childhood days that this "rascal-and-scoundrel" business ever had any real meaning. It was just the ordinary way members of the two parties had of speaking of each other, and of course it was reversible as majorities changed.

But in the last few months the moral climate has changed from the old familiar formula of rascals and scoundrels. It is a sinister change, with frightening overtones. One whole party membership is charged with "treason." That is something new. In fact, a nation-wide lecture tour has been subsidized under the title of "Twenty Years of Treason." High Administration officials themselves have resorted to the charge of treason on several occasions.

The President obviously doesn't like it. After all, he served loyally under Roosevelt and Truman. As our chief military officer in Europe, he was responsible for the political decisions there. His Secretary of State had great responsibility for both European and Asian decisions under Truman. One may well wonder whether recent political invective is not really meant to hurt Eisenhower and Dulles, who are in office, rather than Truman and Acheson, who are permanently out of politics. Whatever the intent, both the President and his Secretary of State are implicated in the charge.

WILFRID PARSONS

UNDERSCORINGS

On Good Friday, April 16, from 1:30 to 2:30 P. M. (CST), the ABC-TV network will carry a special Good Friday program, "The Shroud of Turin." Originating in Chicago, the program will be presented by Rev. Francis L. Filas, S.J., of Loyola University in that city. This will be the fourth presentation of the program. In a Feature "X," July 12, 1952, Fr. Filas described the enthusiastic reception that greeted its premiere, Good Friday, 1951. Viewers might well request their local ABC station to carry the program.

► The John A. Ryan Forum, a series of lectures held annually in Chicago in honor of the late Monsignor Ryan, pioneer in Catholic social teaching and action, is scheduled this year for Feb. 26, Mar. 26 and May 7 at the Morrison Hotel. Topic for the Feb. 26 discussion, led by Fr. Masse, S.J., AMERICA's industrial-relations editor, is "What kind of National Labor Law Do We Need?" On Mar. 26, Sen. Paul H. Douglas of Illinois will discuss "What is the Present Economic Outlook?" On May 7 (speakers to be announced) the topic will be "Are Mixed Neighborhoods Bad for Chicago?" Tickets, \$1 per session, \$2 for the series (Catholic Labor Alliance, 21 W. Superior St., Chicago).

► A Los Angeles reader writes to tell us how he disposes of back issues of AMERICA. Recently he persuaded the local branch of the Los Angeles Public Library to accept for circulation thirty copies of this Review. Two days later, ten had been borrowed. Readers elsewhere might be equally successful.

► Mundelein College, Chicago, Ill., has just published the third edition of its *Reading List*. The 32-page booklet is geared to the "needs of the maturing student" and of alumnae. It includes about 900 titles grouped under Religion (a separate list for each year of college), General Literature, Art, Classics, Education, History, Philosophy, Science, etc. (Reading List Committee, Mundelein College, Chicago 40. 50¢).

► To cope with the problem of workers who drift away from the Church, the Netherlands hierarchy has instituted a system of "labor chaplains," according to a Jan. 15 RNS dispatch from Amsterdam. While assigned full-time to this task, the chaplains do not become workmen. They visit factories, docks, etc., to contact workers and to study working conditions at first hand. Cells of about 30 Catholic workers organize private meetings in their homes to which they invite lapsed Catholics to meet the chaplains.

► A mission-minded correspondent writes us that American Jesuit missionaries in Trincomalee, Ceylon, are building a college themselves. Old St. Joseph's College in that city must have new quarters. Lacking funds to hire a contractor, V. Rev. John W. Lange, superior of the mission, and his fellow-Jesuits are mixing concrete and laying brick.

C. K.

Treason's in a different category

"American political campaigns are not notable for decorum or sobriety, but this campaign has become abnormally rough unusually early." The political cross-fire of the past few weeks could not have been more pithily described than by these phrases of the not-too-easily alarmed New York Times.

Long-standing custom has undoubtedly sanctioned the kind of thing the late Wendell Willkie once described as "a bit of campaign oratory." Our electorate is long used to "slaves of Wall Street" and "tools of labor unions." It discounts flamboyance on the hustings as part of the game. In the heat of political battle, people don't expect candidates to make fine distinctions or to weigh in a laboratory scale the precise degree of truth or falsehood in their charges and countercharges. Amid all the ear-splitting tub-thumping, voters have learned to expect a deal of wild shouting in an effort to win attention.

What has been happening the last few weeks, however, is shocking a lot of Americans. This is the imputation by Republican stalwarts of treasonable motives to the entire Truman Administration and even to the Democratic party as a whole. The Governor of New York State talks about "the Marxist-Democrat idea." A U. S. Senator from Indiana tells the folks back home that the "Fair Dealers, aided by Communists," sent to Korea American troops who were "supposed to be defeated," in territory the "Fair Dealers had carefully stripped beforehand of every American soldier and virtually every American gun." Another U. S. Senator, from Wisconsin, is howling that "the label 'Democrat' was stitched with the idiocy of a Truman, rotted by the deceit of an Acheson, corrupted by the Red slime of a White." The Republicans, themselves still smarting from Harry Truman's "give 'em hell" technique, are going overboard to avert losing their slender control.

The question is whether they have departed so far from regard for the truth as to be guilty of wholesale fabrications. The Democrats cannot complain if the Republicans rub their noses in the debris of the Harry Dexter White case, even if the rubbing inevitably involves some exaggeration. But when their opponents—especially Senators who were inarticulate or negative when the hard decisions had to be made in 1947 through 1949 setting up the Truman Doctrine, the Marshall plan, Nato and the Korean intervention—try to portray the Democratic record as no more than "twenty years of treason," things have gone too far.

This is not exaggeration of real faults. It is the substitution of grand-scale falsehood for the historical record. Moreover, such tactics impute utter stupidity and/or treason to some 25 million adult Americans who voted for Harry Truman and Adlai Stevenson.

No wonder President Eisenhower in his February 12 press conference dubbed such partisan outbursts both untrue and unwise. Their un wisdom was force-

EDITORIALS

fully unfolded by Walter Lippmann in his column for December 15 when he blamed Attorney General Brownell for having declared a war of political extermination on the Democratic party. Such tactics more than jeopardize the entire Eisenhower program; they subvert the very foundations of democracy.

Last week Mr. Lippmann insisted that treason is a capital offense, a "mortal accusation." Those who charge it should be forced either to prove it legally or withdraw it. We agree: "traitor" is no more an allowable political epithet than is "adulterer" within a family. Both disrupt institutional life, which cannot leave such issues unresolved.

"New look" looks bad

The growing crisis in Indo-China seems to be making our "new-look" military strategy look bad. The heart of the strategy, devised by the National Security Council and revealed by Secretary Dulles in a New York address last January 12, is "to depend primarily on a great capacity to retaliate instantly by means and at places of our own choosing." By stressing that we would henceforth place more reliance on "deterrent power" and less on "local defense power," Mr. Dulles was in effect warning the Soviet bloc that any new ventures in aggression would merit instant United States retaliation, not at the place of the aggression but perhaps even in the homeland of the aggressor.

This is strong doctrine in the event of another Communist aggression. Yet how can such a policy, which amounts to waiting for some new development to retaliate against, affect a *current* situation gradually deteriorating into a real crisis? That is precisely the state of affairs in Indo-China. It is daily becoming more painfully evident that the "new look" has not affected, and is not likely to affect, the realities at stake in Southeast Asia.

The realities are threefold. First, Indo-China, the rice-bowl of the Far East, is far more important to the Communists than Korea ever was. It is therefore far more important to us that it remain out of Communist hands. Secondly, the French and their Vietnamese allies cannot win a decisive victory alone. French military strategists admit this. In fact the purpose of the Navarre plan—the strategy worked out by the French Commander in Chief—is merely to reduce the Communist military machine in Indo-China to "manageable proportions," a vague enough phrase. Thirdly, complete victory is not possible at this stage without United States help on a massive scale. Whether or

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not we are willing to face the eventuality, this may mean the use of United States ground troops, if that proves to be the only way we can save Indo-China.

With these realities in mind, the statement on February 9 of Defense Secretary Wilson that, even if the war in Indo-China continues to be fought along the lines of the present policy, victory is "both possible and probable," seems like whistling in the dark. President Eisenhower's assertion a day later that he opposed involving us in an all-out Indo-China war may prove to be as big a blunder as that made by Dean Acheson in January, 1950. It was then that the former Secretary of State publicly excluded Korea from our Pacific defense perimeter. Six months later this was viewed as an "invitation" to aggression. If the Eisenhower statement does not encourage similar Chinese intervention in Indo-China, it might at least facilitate their increasing the military aid they are already giving the Vietminh.

The "new look" strategy was not geared to saving Indo-China. Yet Indo-China is the gateway to the rich tin, oil, rubber, food and other resources of all Southeast Asia. Does the "new look" mean that we might have to let Indo-China fall, but will bomb Red China itself if Mao moves any further?

This might well mean the beginning of World War III. It would seem to be much better, though by no means pleasant, to use American troops to prevent the fall of Indo-China than to let a situation arise in which our only defense would be war with China.

Davies case under review

The case of John Paton Davies Jr., U. S. career diplomat several times charged with being pro-Communist, is again under review. Secretary Dulles, having recalled him from Peru, must soon decide whether the long-standing accusations by Maj. Gen. Patrick J. Hurley, U. S. wartime representative in China, and Senators McCarran and McCarthy have enough substance to discredit this talented but controversial figure.

In late 1945 General Hurley testified that Mr. Davies had helped to "sabotage" his China policy. In later hearings General Wedemeyer, wartime chief of staff to Chiang Kai-shek, said he had never questioned the loyalty of Mr. Davies and his colleagues (including John S. Service, finally dismissed in late 1951 for his inexcusable indiscretion, but not disloyalty, in the *Amerasia* case) "just because they criticized the Nationalist Government and said good things about the Communists in China." What bothered General Wedemeyer was the kind of policy toward the Chinese Reds Mr. Davies urged upon Washington towards the end of the war.

At this point, therefore, the Davies case ramifies deep into "the China story," already overlaid with propaganda. We merely note that Herbert Feis, in his recent, highly documented *The China Tangle*, unfolds evidence wholly at odds with popular myths. General

Hurley, for example, put as much hope in a Nationalist-Communist coalition as Mr. Davies (pp. 212ff.). In the end, events belied all informed calculations.

But his China policy is not all Mr. Davies has had to explain. In 1950 two former Central Intelligence officers gave his accusers a windfall. They seem to have broken security regulations to reveal that, while on the State Department's Policy Planning Board, he had proposed a super-secret operation entailing the services of people with special access to data on Red China. Mr. Davies himself regarded two of them as fellow-travelers. He denied he ever recommended that CIA "hire" such persons. The Justice Department has decided against prosecuting him for perjury.

He was denied the means of defending himself because the CIA would not declassify his project. Part of it might have been a scheme whereby the alleged subversives would, *unwittingly*, have set up some sort of research apparatus actually channeling to CIA, through a secret CIA agent in on the deal, whatever information they might assemble.

Gen. Walter Bedell Smith had Mr. Davies under him in our Embassy in Moscow when the General was U. S. Ambassador to Russia. Moreover, as head of CIA from 1950 to 1952, the General knows all about the super-secret Davies scheme. General Smith, now Under Secretary of State, has staunchly defended Mr. Davies' loyalty and competence in the postwar period. If Mr. Dulles clears him, the Senators ought to accept a verdict based on secret data they lack. We haven't so many seasoned diplomats tried by fire that we should make life miserable for them and their families by interminable badgering.

Holy Father to the sick

In one of the most poignant speeches of his fifteen-year reign, Pope Pius XII spoke on February 14 to the sick of the world. For weeks a tip-toe hush had prevailed in the Vatican, as in any home when a very dear one is seriously ill. Still very weak, the Pope had to record his speech the day before. Considerable time was spent in making the recording because the Holy Father had to rest between sentences.

A special warmth marked his words. He has always shown concern and love for all men. But a special sympathy and compassion suffused his brief message to the sick. He, who stands in the place of Christ, mentioned that he has constantly prayed to have a heart like Christ's, "a God heart, a kind heart, a heart open to all sufferings and to all sorrows."

Although he takes the place of the Son of God as His visible Vicar, a position of tremendous and wearing responsibilities, the Holy Father, of course, does not have all the power that was Christ's. Evident in his talk was a paternal yearning that he, too, like the Master might be able to cure the sick. He exclaimed that he wished that he had some of Christ's omnipotence, so that he could walk among the ill, "drying tears, bringing comforts, healing wounds, restoring

vigor and health." Again he expressed the wish that he had some of the omnipresence of God so that he could be near to each one of his beloved sons and daughters. The Holy Father's sympathy for the suffering outruns human powers.

How many fathers and mothers have also yearned to have something of God's power, not to cure themselves but to ease the pain of those they love. An ache of helplessness afflicts each of us as we watch the pain of a dear one.

But faith teaches us that God the Father knows and is close to each of His suffering children. And the Mother of God, as the Pope declared, bends in tenderness over her children, "anxious to wipe the tears of the afflicted." Still, innocent children and holy people suffer as well as the sinful. God does not remove all our pain. Some of Mary's children are strong only in their souls.

Those who have faith in God and His Mother do not love suffering for itself. But by accepting it as the will of a loving God, a special vocation in His mystical body, they find themselves beside Mary, very close to Christ on the cross.

It takes love like the Blessed Mother's or Mary Magdalene's or the Beloved Disciple's to earn a place beside the cross. That love can grow strong on suffering. Suffering accepted with a full heart of faith brings us close to the pierced heart of Jesus.

No wonder the Holy Father spoke of these sick as "precious jewels of the Church of Christ." They are close to Christ, and help to bring the rest of us close to His Sacred Heart. They are dearly beloved of Mary and can win her help for struggling priests and laypeople beset with burdens of soul.

The sick, by accepting their special mission under Providence, become sources of spiritual energies, reservoirs of grace, for all men. It is not an easy vocation. But it can be a very fruitful one.

Those of us who are not sick should, in keeping with the intention of the Holy Father, surround the sick with our charity and our prayers. They are our true benefactors. In them we find the beloved disciples of Christ. They can help us to draw closer to the Crucified and to the Mother of Sorrows, who is also the mother of afflicted mankind.

Protestant license?

The Catholic Church provides many a Protestant minister with his topic for a Sunday sermon. True to the tradition of Protestantism, our separated brethren often "protest" from their pulpits against some phase or other of Catholic dogma, ritual or institutional life—Catholic devotion to our Lady, the Catholic position on mixed marriages or what they claim to be the appalling authoritarianism of Rome.

From time to time, however, Protestant criticism is turned on Protestantism itself. Recently, in a sermon preached in New York, Rev. Dr. George M. Docherty, a Presbyterian from Washington, made some searching

comments on what happens to religious institutions which have no principle of authority except private judgment.

In its concept of freedom of worship, Dr. Docherty asserted, the Protestant church is "upside down":

In America there are 395 Protestant denominations who have the right to worship in their own way, and each thinks the other is wrong and they are right. We turn to Roman Catholics and say they have no freedom, and it's true, they haven't. But are we awfully sure we haven't been practising license?

It is indeed difficult to think of this breakdown of Protestantism into 395 sects as an orderly process of religious pluralism. It seems to resemble more the wild stampede of the principle of private judgment. "We can think what we like," said Dr. Docherty; this is "the danger of Protestantism."

This, of course, is a unique American "danger." European Protestantism has never known such extreme sectarian fragmentation. European democracies have had a long tradition of the fragmentation of their political parties, but not of their Protestant sects. Americans, on the other hand, while running riot in Protestant sect-making, have held steadfastly to a two-party political system.

American Protestant thinkers have long recognized with deep concern their sorry, wasteful and divisive proliferation of splinter denominations. They look somewhat longingly at the cohesive and vigorous unity of the Roman Catholics. Though he may call her unity "monolithic" and her discipline "authoritarian," many a Protestant looks at Rome with feelings akin to those expressed by Dr. John R. Scotford in the July 4, 1951 *Christian Century*:

Her people do not join a local society; they are confirmed by the bishop as members of the Church which claims to be founded by Peter [*sic*], the Church whose worship is the same throughout the world and whose authority extends beyond the present into eternity . . . We [Protestants] join a local church which is a semi-social, semi-religious institution that may or may not have out-of-town affiliations. People come to church to see their friends rather than with any great expectation of encountering God.

Somewhere in the course of an article of this nature, however, the author almost invariably has a paragraph or two on the "arrogance" of Catholic authority.

In all fairness, those who discuss her in Protestant journals or from Protestant pulpits should make one thing crystal clear—the Church's claim is to speak with the voice and in the name of her Divine Founder. Only thus can she be understood and justly judged. She does not permit private judgment in matters infallibly defined, directly or indirectly, by the Son of God. She is unbudgeably determined to guard God's truth. But this is not arrogance. It is obedience to revealed truth, the theological grounds for which our Protestant friends seldom mention.

College graduates in Catholic journalism

James J. Cusick

DOES CATHOLIC JOURNALISM offer a promising field for the Catholic college graduate? This and nine other questions designed to elicit information that would help aspiring students of journalism achieve success in the Catholic field were asked of thirty-three representative editors of Catholic newspapers in this country in a recent survey.

The majority of these editors think that Catholic journalism does offer a promising field for the Catholic graduate, though many of them speak with reservation. A typical comment, based on the fact that nearly every U. S. diocese has its own weekly, was the following: "More and more bishops are turning to laymen for editorial and advertising work."

Many of them consider the field to be "promising, but limited." Said one editor: "The top position is usually held by a priest, and under present conditions it seems doubtful that sufficient advertising revenue can be obtained to make possible the expansion of the Catholic press to the ideal extent."

The minority view, that the field is not promising, was best expressed by the editor who wrote: "Most definitely no! Catholic journalists are woefully underpaid and too much dominated by inexperienced clergy."

Conversely, this same editor said that there is a dearth of Catholic writers in the field. He felt that diocesan leaders should encourage newspaper careers for youth, and that these jobs should offer more money and opportunity than is offered at present. Said still another editor: "I'd like to see all Catholic publications in a position to employ lay workers—to keep the layman's slant. This, along with competent and understanding priestly guidance, can give us vigorous, virile, 'popular' Catholic vehicles of expression to develop piety rather than pietism."

The editors agreed that the function of the Catholic press is to teach, inspire and instruct—to use the very best techniques of journalism to aid the Church in achieving the goals set for it by Christ. Another function—or, one might say, a realistic view of the same function—was advanced by one editor, which, if adopted, would make the field more promising than ever for the young graduate. Said the editor: "A capable weekly, to be ideal, should integrate itself in community affairs and issues without losing sight of its churchly function."

Now to a few of the questions asked of the editors. *Is a college education essential in the field of Catholic journalism?* Half the editors feel that it is. The other half consider such an education to be extremely

In our Feb. 13 issue we published an article by Daniel J. McCarthy giving a Catholic journalist's evaluation of his work on a diocesan weekly. Here, based on answers to a questionnaire, are editors' opinions as to what they look for in the prospective journalist. Mr. Cusick, formerly managing editor of the Ogdensburg, N. Y., North Country Catholic, is at present a student in Fordham University's Graduate School of Communication Arts.

valuable if not altogether essential. The spokesman for the majority had this to say: "Yes, a college education is essential. We deal primarily in ideas, not happenings. Mere mastery of technique without knowledge and maturity is not enough."

A lone dissenter wrote that "unless the journalist has the get-up to succeed without college it makes little difference whether or not he has a degree."

All seem to favor at least two years of college, however. All of them require the journalist to have personality, intelligence, judgment, and willingness to learn and to work.

The majority of the editors who favored the college graduate indicated their predilection for one with a year of postgraduate work such as is done for Fordham University's Master of Fine Arts degree. This requires 18 units in a specialized field of study, such as sociology or psychology or labor relations, and 12 units of journalism or creative writing.

Most of the editors thought that a graduate course in journalism where the accent is on work approximating as closely as possible practical newspaper experience is not adequate, since a knowledge of other fields is a requisite for the Catholic newspaper man. They felt that journalism should be an elective and should take up no more than twenty per cent of the course. To broaden the journalist's knowledge, they would require a background in the liberal arts.

What can Catholic schools or divisions of journalism do to aid the Catholic press? Teach students to write, to read and to spell, for these essentials are not being taken care of. Said one editor: "Teach history. Teach theology. Make philosophy more than a memory course. Teach the history of the American Church. In this way we can combat superficiality—a chief fault of the Catholic press."

That students be given a sound training in the functions of the Catholic press is a must, claim the editors. Too often, students are not aware of the differences between the Catholic press and the secular press. Nor are they familiar with the problems with which the Catholic press is burdened. "It has been my experience," wrote one editor, "that graduates of Catholic schools of journalism are too critical of the Catholic press. I think this is inspired by the schools." Another editor criticized the schools for not trying to place their graduates on Catholic staffs.

One editor thought that students should be given an understanding of the Church and of the spirit of religion: "I have talked with some graduates who seemed to lack a broad or comprehensive knowledge

and understanding of the relationship between their work and the Church."

Another editor suggested that students be sent out to work on Catholic papers in the summer. The majority stressed the need for better relations between the schools and the newspapers.

Asked one editor: "Why is not the need for Catholic advertising men better met? I should like to urge that more attention be paid to training young Catholics in the business side of journalism, particularly advertising. From all over the country, in the secular field as well as many Catholic papers, I hear of trouble in getting competent advertising salesmen. These, after all, furnish the financial backbone of the press, without which it can function only feebly."

We presented the editors with a list of defects which secular newsmen have found in college graduates and asked them to check and comment. The majority checked off the following items: failure to be specific; sloppy copy; missing the atmosphere of a story; resentment of criticism; and slowness.

Said one editor: "The chief fault I have observed is the tendency to write in college-essay style and to fail in watching for the fresh, new and significant." Another deplored the tendency to miss atmosphere in the "little" story.

A third complained that college graduates he hired failed to be resourceful in developing feature stories. Another stressed overconfidence and reluctance to learn.

Another editor bemoaned the fact that aspirants with excellent educations could not sit down at a typewriter and turn out a "punchy, idiomatic and sparkling newspaper story," and couldn't seem to learn how. He suggested that students do not do enough reading, from first grade to graduation from college. "Thus," he said, "they never become habituated to good, straightforward narrative and descriptive English."

"The big difficulty," asserted one editor, "is in finding someone who is not lazy, who is interested in advancing himself, who is smart enough to listen to directions and put them into practice without discussion—until he finds they won't work—and who has imagination enough to originate a few ideas of his own. If I had such a person working for me, he could split all the infinitives he wanted. In fact I'd help him to split 'em."

Do you think training in the secular press is desirable for a young man or woman entering the Catholic journalism field? Nearly all the editors answered in the affirmative. One editor felt that "you can learn more in one year with the secular press than in four years at journalism school." Another advocated a brief period of secular-press training to acquire the technical competence that most Catholic papers are not

equipped to give. One editor said that the secular-press vocabulary is necessary to reach the average Catholic reader. All of these men feel that if the Catholic paper is not able to give its journalists a technical "know-how," it is best that they learn it in secular journalism. "The Catholic press is still catching up with the secular in point of typography, style, news coverage, promotion and almost any phase you care to mention."

Editors who replied in the negative felt that the technical excellence acquired in secular journalism is not enough to balance the secular standards one may pick up in the process. Said one: "I have attempted to train a number of young Catholics who had worked for the secular press, and found that their experience spoiled them for Catholic journalism. This is to say that the secular press dwells largely on the ephemeral, whereas the Catholic editor should have always in mind the eternal verities." Wrote another: "A secular newspaper's attitude toward its work is dictated in the first place by commercial impulses. The technical side can be picked up in the Catholic press itself."

What motives do you think should be dominant in a young person planning a Catholic journalism career? One editor spoke for many when he said:

"The motive that this is an essential spiritual apostolate in the intellectual order; that Catholics need a great deal of information which presently they are not getting. Said another: "Service to God and neighbor are sound motives in any field." In addition, a third advocated a love of good journalism, "as a carpenter loves good carpentering." All would have it that personal ambition and financial gain should not be primary motives.

What compensations do you think can be expected, financial and otherwise? One editor answered: "The money probably will be somewhat, not greatly, lower than in secular journalism; the other compensations will more than make up for this." These are spiritual compensations, chief among them the opportunity to advance the cause of the Church. As one editor put it, "these are not found on a secular daily."

The editors were not nearly so optimistic when it came to financial compensation. On some papers, they said, salaries range from \$50 to \$125 a week. "On these," said one, "a man with outstanding ability can go up fast." Others agreed that many salaries are adequate but that few compare with salaries on secular papers.

One editor branded the wage scale as insufficient. Another felt that the future of Catholic journalism depends on the ability to pay better wages. "Many dioceses," said another, "fail to consider the importance of the Catholic press when preparing their annual budgets." Some few of the editors are conscious



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of a trend toward the "standard wage" for journalists of the Catholic press.

In the light of the questions asked, then, it would seem that a Catholic college graduate with some courses in journalism might find a niche for himself in the field of Catholic journalism. He should be satisfied to receive an adequate wage, and depend on his love for God and for journalism to carry him through. He should recognize that the field is a relatively new one and that he will be faced with all the problems that ever confronted a pioneer. Not the least of these may be to see his technical know-how and imaginative layouts thrown out the window at the word of a priest-editor.

But if he loves his God, and if he loves his journalism, and if he is blessed with the barest degree of perseverance, he may find his career in Catholic journalism to be as rewarding on this earth as his editor will claim it to be in eternity.

Detroit parents learn to give sex education

Mary Dufty Maino

IN THEIR 1950 STATEMENT the bishops of the United States wrote of *The Child: Citizen of Two Worlds*:

Fathers and mothers have a natural competence to instruct their children with regard to sex. False modesty should not deter them from doing their duty in this regard. Sex is one of God's endowments. It should not be ignored or treated as something bad. If sex instruction is carried on in the home, a deep reverence will be developed in the child, and he will be spared the shameful inferences which he often makes when he is left to himself to find out about sex.

In Detroit's Parental Sex Education Program, we teach the parents to teach sex, and we are, as AMERICA put it several years ago (8/27/49), "beginning to scratch the surface of this problem in adult education." We are parents ourselves, and we work in a lecture program under the sponsorship of the National Council of Catholic Women of our archdiocese.

Fathers and mothers have the special competence, one of the graces of the sacrament of matrimony, but too often they are afraid to cooperate with this grace. Today's parent is apt to be impressed with the importance of a scientific vocabulary, and not sufficiently aware that what he is speaks more eloquently to the

Mrs. Maino, mother of three children, lectures on marriage at the University of Detroit and is chairman of the sex-education program here described.

child than anything that he may say. The efforts of this program are directed toward helping the parent to an awareness of this fact, and stressing the whole spiritual formation of the child, training in all the virtues and the proper respect and reverence for life and love that is the heritage of the Catholic religion.

THE DETROIT PROGRAM

The Sex Education Program for parents as it exists in the Archdiocese of Detroit is given one night a week, over a period of four weeks. The first speaker in the series is a priest. His topic is "The Divine Plan for Family Life." He speaks of the theology and philosophy of Christian love and marriage, and assures the parents of their duty and capability to give sex instruction to their children. The priest also acts as moderator for the succeeding three lectures given by the lay people.

The second lecture in the series is given by a mother and father together or, in some instances a mother alone, on the sex education of the pre-school and young child. These speakers stress the importance of knowing that sex education is not something that is given in one or two talks about the time of puberty, but that it really begins before the birth of a child, with the attitudes of acceptance or rejection shared by the parents concerning this child. It continues through the early years of the child, answering all questions with honesty and simplicity and no show of emotion or fear. The myth of the stork and the doctor's black bag has no part in Christian sex education.

The third lecture is on "Sex Education of the Pre-Adolescent and Adolescent Boy," given by a father. The concluding one is "The Sex Education of the Pre-Adolescent and Adolescent Girl," given by a mother. Throughout the series the Christopher records on sex education are used.

The weekly program consists of the lecture, Christopher record, and a question-and-answer period. Oral and written questions are used. In some places the group-discussion method of audience participation has been effective.

To date, this sex-education course for parents has been given in about fifty parishes in the archdiocese, and some in other parts of the country. The speakers have outlined the program and talked about it to other groups, such as the Cana Conference of Chicago, the Confraternity of Christian Doctrine and the National Conference of Catholic Charities.

Who are these lay speakers, and what special training have they had to do this work? They are all parents, with varying professional and non-professional backgrounds. The speakers include a psychologist, physicians, a lawyer, an engineer and a businessman. The women speakers, prior to marriage, have had experience in the fields of teaching, nursing, social work and various forms of adult education.

About two years ago, this group met with Sister Mary, I.H.M., of Marygrove College, whose academic

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field is psychology. At the request of the priest-moderator of the National Council of Catholic Women, Sister Mary had prepared a study and lecture outline for the use of those who were to do this work. After several months of study and discussion, the group was divided into teams, consisting of three or four lay people and a priest. These teams have continued to operate as unit groups.

His Eminence, Cardinal Mooney, Archbishop of Detroit, approved the plan. The program was publicized through letters to the pastors of the archdiocese and a series of publicity articles in the *Michigan Catholic*, the archdiocesan newspaper. It is sponsored in the individual parish by the Family Life Committee of the NCCW. This group assumes responsibility for local promotion and management.

How are the parents receiving this program? Is it of any help to them in fulfilling their responsibilities? It is most interesting to note that the long-term reaction has proven to be even more reassuring than the initial enthusiasm. Most of the parents testify that the series has been of great benefit to them in their own attitudes toward their marriages, as well as in helping them prepare their children for adult life.

The word "sex" today has come to have a uniquely restricted physical quality. The Catholic Church has always maintained an attitude of reverence and honesty in regard to sex, and has preserved the moral values that make of human love a reflection of divine

love. The world that makes sex exclusively a reproductive or biological function is denying the nature of man and fragmenting his approach to life. The Church has always insisted on the spiritual nature of man and on his eternal destiny. Man's personal responsibility for his actions in the sexual sphere is therefore a part of his over-all responsibility as a free agent created for eternity.

TRUE SEX EDUCATION

Sex education, in the best sense of the word, can never be accomplished through a course in biology, psychology, sociology or a combination of all three. Man is a creature of body and soul, and any education that neglects any phase of the total personality of man cannot be adequate or truly effective. The sacredness and uniqueness of the human personality demand that sex education be more than factual information and that it be given to each child individually, according to his needs at the time. No one should know the needs or the timing better than the child's parents.

Sex education means learning how to love and how to live. The "how-to" makes sense only when it is God-centered and as selfless as humanly possible. This learning takes time and effort, and a constant "living in love" on the part of the parents. The giving of things is easy, but the giving of self takes time, trouble and love. In order effectively to give of self, the parent

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must know and possess self in true knowledge. Sex education is a part of this true self-knowledge, both in the teacher and the taught.

Sex education is the privilege and duty of the parent. The time for him or her to undertake this duty is *now*. In this program we are trying to help parents realize their responsibility, overcome their fears and prejudices and maintain a positive attitude of love and security that comes from knowing that they are acting in accordance with the will of God.

It is not easy for the mothers and fathers of today to maintain the hierarchy of values that places people ahead of things, and morality ahead of popularity. Too often their own training for parenthood has been nothing but a course designed to show the boys how to make money and the girls to make slip covers. The prime career of a man is to be a father, and of a woman to be a mother. These careers imply many more spiritual qualities than technical skills. True Christian sex education shows that paternity is not restricted to the physical aspect of fatherhood, and that maternity demands much more than bearing or nursing a child.

PREPARATION FOR PARENTHOOD

The Sex Education Program for parents is therefore a part of a much larger adult-education program sponsored by the Family Life Committee of the Detroit Archdiocesan Council of Catholic Women. In the activities of each parish, it takes its place beside Cane Conferences, Family Life Panels, Parent-Child Classes, Elementary Child Care for girls, and Sunday Nursery Groups. The over-all plan is designed to help all parents to enjoy a fuller and more complete life, interpreted in terms of true Catholic family living.

Family life, and preparation of the young to fulfil their share in it, has become a matter of vital concern to the public of today. This preparation must include adequate sex education in the full and Christian sense of the term. Unfortunately, there are many people who feel that sex education should not be a part of any Catholic adult program. That attitude demonstrates that they have failed to understand the true and Christian meaning of sex and all that it implies.

The Church has given to its members a share in the divine life of Christ through the graces of the sacraments. One of these, matrimony, blesses the conjugal love of man and woman. Another, baptism, sanctifies the fruit of that love—a new soul that is destined to have a share in eternal life. God has seen fit to bless human love between a man and a woman in marriage and the new life that it creates. We cannot in charity, in justice or in prudence deny young people the knowledge of the beauty and joy that come of living according to God's plan for human love.

Education for Christian family living, accordingly, must not ignore sex education, nor must it be assigned to priests or sisters. It is the privilege and the duty of the parent and must be integrated into the day-to-day education of the whole child.

On simonizing your grandmother

Thurston Davis

MUCH-USED WORDS, like coins, soon wear thin. Jargon can unseat the idea that a word once enshrined. When this happens to words, they begin to get under people's skins. Prof. Jacques Barzun did some very understandable grumbling in the December *Atlantic* on the subject of thinned-down and meaningless words. For example, he doesn't like executives to "process" an application or business men to "folderize" their conference jottings. He gives a wide berth to the man who says he will "contact" you later on to "finalize" an agreement. And he reacts unpleasantly to the hotel clerk who tells a guest he will be glad to "hospitalize" him in a front room on the fifth.

We all have our pet peeves in the world of jargon. "In terms of" and "frame of reference" are two that will unfailingly curdle the milk of human kindness in anyone sensitive to worn-out words.

E. B. White feels a certain animus toward the word "personalize." In his recently published *The Second Tree from the Corner*, Mr. White says he would sooner simonize his grandmother than personalize his writing. Well, Mr. White might just as well step around the corner to the hardware store for a can of simonizer and then pay a visit to grandmother's, for he personalizes his writing all the time. *Le style c'est l'homme* and all that. But that isn't his point.

The gentle Mr. White, who weekly suffuses several pages of the *New Yorker* with the distinctive flavor of his personality, is hardly one to quarrel with that hoary old literary canon. What he probably has in mind is the fact that the word "personalize" has long since rubbed thin in the hands of the advertising people, and that its repetition is making us forget what it means to be a person.

There is, of course, a lot to be said on both sides of the question, but some people (Mr. White included) can make out quite a case for the alleged depersonalization of man in contemporary society. Mr. White carries a well-stocked quiver, but his arrows, though sharp, are never heavy. He would not, therefore, put the matter quite so grimly as that.

Poor, faceless modern man (this is how the solemn people propound the argument)—how bereft he is of all his ancient means of self-expression. How he has become a creature of the assembly line, the IBM card, the social-security number. Like the kept poodles on Park Avenue, he has "never had it so good," but, alas! he has ceased to be a person.

Consequently, anything which seems to restore to him a vestige of his long-lost personality has an im-

Fr. Davis, S.J., is a contributing editor of AMERICA.

mense appeal for modern man. Though a hundred different conformisms enclose him on every side, there is still an escape hatch. It is furnished by those futile but precious symbols of his vanished selfhood—the personalized greeting card, the personalized necktie, the personalized cigarette.

Consider, too, the personalized sales letters you receive from time to time—clever jobs, where your name is typed in by a machine which blends its work so flawlessly into the multilithed body of the letter that you have to examine it under a light to detect it wasn't written just to you. All but the most suspicious would pass the signature as personal.

Is there anything to the rumor that executives, finding they must write identical letters to hundreds of people, are now still further refining personalization? This is said to be the new technique of the deliberate error. A built-in mistake, purposely inserted into the body of the typed letter but corrected with pen and ink, adds that certain *je ne sais quoi* of personality, that little hint that the firm is, after all, no mechanical monster, but a big, happy family of fallible humans.

The letter with the built-in mistake shows that the vice president who wrote it is not too big for his swivel chair. He can tolerate a slip now and again. Besides, it shows he took the trouble to read over and "correct" the letter he "dictated." That is indeed the sort of stuff to give the troops. It kindles in the customer or client a warm feeling of confidence. It inspires fellow-

feeling between men of common human frailty. It gets results. It's fine public relations.

The final touch will come (if it hasn't been thought of already) when the built-in mistake and correction will be run off by the same process which creates a vice president's ten thousand personalized signatures.

What people like Mr. White are in all probability exercised about is the apparent assumption, made by those who use the word, that personalization is a sort of fine lacquered finish which can be applied indiscriminately to get-well cards, sales appeals, literary styles and possibly even breakfast foods. (There is no end to the ingenuity of the personalizers.)

What is a person, and what is personality?

Every schoolboy could once explain what the Latin word *persona* meant to the Romans. It was a mask, usually of clay or wood bark, with a large opening for the mouth. Roman actors wore them on their heads in the theatre. *Personae* (the actors' voices *sounded through* them) varied in features according to the different characters to be represented on the stage.

Only by a long, slow process did *persona* come to mean a human person. At the beginning of the sixth century A. D., the philosopher Boethius defined *persona*: "an individual substance of a rational nature." This was news in philosophy—the individual human being had become important. For Plato and Aristotle it had been the idea, the species, the universal that mattered—Man, not this man Socrates. In

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their philosophies individuals exist only for the sake of the species.

Man, like any animal, is an individual. But with the advent of Christianity, philosophy recognized that man is not merely an individual. He is also a person. Being rational, the human individual is a person. It is reason that makes the difference. In his *Spirit of Mediaeval Philosophy* Prof. Etienne Gilson links rationality, freedom and personality (p. 202):

Gifted with reason, capable of apprehending a varied multiplicity of objects, [man] has possibilities of choice before him that are not open to others; . . . his rationality is the root principle of his liberty. A man, then, is distinguished from individuals of any other species by the fact that he is master of his acts; . . . To designate the individuality proper to a free being we call him a person.

This is but a sample of the rich vein of historical reflection in M. Gilson's chapter on "Christian Personalism." It is recommended to all armchair philosophers, along with the provocative speculation of Jean Mouroux in *The Meaning of Man*, especially his sixth chapter.

An Englishman's home may be his castle, but one does not have to be an Englishman to possess, complete with moat and drawbridge, the castle that is human personality. Personality makes you inviolable, wraps you in your existential solitude, keeps you from belonging completely to anyone or anything, God alone excepted. Personality does this to you because it endows you with a special kind of incommunicability.

Persons, of course, communicate with other persons in a score of ways all day long. They talk, write, make gestures. They tell stories, compose poems, put their feelings into music. We have even developed a set of arts named communication arts.

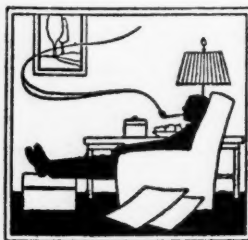
But deep down inside, try as we may, we have something which cannot be made to leap the gap between human persons. Call it what you will—the inner *logos* of the creative spirit, the distinctive word written uniquely on every heart, the gemlike flame that burns in you and in no other. This is where you encounter yourself, the solitary and incommunicable you. It is a locked room. No one has a key to it except the One who put the lock on it in the first place.

It is here that you have stored away that poem you have never written, those inherent rights which the state did not put there and cannot take away, that thing which politicians and commencement speakers are always referring to as your essential dignity.

Locked up here, too, are things your wife, husband or best friend will never know—how brave and yet how scared you are, how truly sorry you are for your sins, that big dream of what you would like to do before you die. Down there burns that tiny pilot light of personality that is called your personal responsibility, your freedom, the light of your reason.

The personalizers haven't gotten down here yet. But they'll be along.

FEATURE "X"



We offer this first-hand experience of Mrs. Eberhardy, Madison, Wisconsin, housewife, in the hope that it may offer some help and encouragement to mothers who are faced with the problem of a difficult child.

DEAR EDITOR: Several weeks ago you suggested that we all write a letter to the editor. This may not be exactly what you had in mind, but it seemed important enough to me to put down my knitting, turn off the radio, put the typewriter on the kitchen table and apply myself to what you called "the apostolate of the press."

In your issue of January 9, Father McCorry wrote that parents should run their children. But he neglected to say how. So let me tell you a long story about my learning how.

I came to motherhood with full confidence, having come from a large family, having cared for children to put myself through school and having had several years of nursing, including O. B. and pediatrics. Our first child, a boy, seemed a little odd from the first. By the time he was three he didn't talk, refused to look at us and spent most of his time doing incomprehensible things. Yet he didn't seem stupid. He withdrew completely from the neighborhood and was unhappy—as were the rest of us, I might add.

So we sought professional help. We heard diagnoses of deafness, brain damage, mental retardation, infant schizophrenia and "normal child." After two years of unsatisfactory counseling at the local child-guidance center, where we talked *ad nauseam* about how much courage I had, how did I get along with my parents, my brothers and sisters, etc., we consulted Dr. Rudolf Dreikurs. He had worked with Dr. Alfred Adler in Vienna and is now on the staff at the Chicago Medical School.

Because we learned from him helpful techniques of child rearing, we have seen remarkable improvements in our family in the last four months. Our problem was more severe than that of most parents and took a different form. But it is essentially the same problem all of them face.

Dr. Dreikurs' methods are available to anyone in his book *The Challenge of Parenthood* (Duell, Sloan & Pearce, \$3.50). He says that the physical and mental assets we are born with are not so important as what we do with them. We can all learn to be good. The development of social interest by the child should be the goal of the parents. These are his principles of child training:

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3. The child needs constant encouragement.

The first principle needs amplifying. The child reflects his parents' attitudes, their optimism and pessimism, their friendliness or their suspiciousness. Family rules about bedtime, cleanliness, etc., must be obeyed by all without exception. Otherwise they are not rules but whims of the adults.

The child will accept the rules when he learns that it is more satisfactory to respect rules than to break them. He'll learn this if he is allowed to suffer the natural consequences of his actions. So parents must learn to talk less. If the child puts his shoe on the wrong foot, let the shoe tell him he's made a mistake. If he is slow in getting ready, let him miss the fun. This is not done in the spirit of punishment, but to

let him learn the natural consequence of what he has done. The rest of Dr. Dreikurs' ideas show just as much common sense.

No one can give you a blueprint of how to raise your children, but an understanding of what the child means by his behavior is a great help. Shouldn't we start helping children to understand their own behavior even in grade school through discussions among the children themselves? For example, why do children show off? In high school we need a course directed to child rearing, since many future parents study no further. At present a girl gets less training in how to run a home than in operating a typewriter.

This information on child rearing may not seem startling to you. But studying it and applying it have given us the hope that our boy can take care of himself some day. Four months ago, I feared that we would have to take care of him all our lives. May God bless Dr. Dreikurs.

FRANCES EBERHARDY

Alerting the Catholic reader to Image Books

Catholic Book Week, 1954, has one feature to call to the attention of the Catholic reading public that no earlier CBW had. It is the launching of Doubleday and Co.'s new program in Catholic pocket-size books with the publication of "Image Books." This is the first time that any major publishing house has embarked on the publication of a "line" of such books, though not a few houses have so published individual Catholic titles from time to time. It will be the first time, therefore, that wide distribution will be attempted for a definite annual series of such books.

This is a dream that has long fascinated publishers. Not a few Catholic publishing houses have tried to meet the ever-present demand for more reasonably priced books by issuing reprints of Catholic classics in cheaper editions priced around \$1.50. Several smaller Catholic houses have tried the still cheaper pocket-size editions. But always the problem was one of distribution: unless such editions sell in rather huge quantities, there is no way of making the venture financially feasible.

Several secular houses, to my knowledge, have toyed with the idea of cheap Catholic books, impelled, no doubt, by the staggering success of such books as Merton's *The Seven Storey Mountain* and Fulton Oursler's *The Greatest Story Ever Told*. These publishers were wakening to the fact that Catholics do actually read, and hence present a vast potential market waiting to be tapped. But, for some strange reason, nothing much happened but conversations about the possibility and such preliminary steps as the drawing up of lists of good books that ought to be made available again to a large audience.

But Doubleday finally and laudably decided to do something about it. At a luncheon in New York toward

LITERATURE AND ARTS

the end of January, at which Catholic editors met with representatives of the firm, the plan was launched, discussed, gone over for criticism and suggestions. It is good to be able to report that the project was conceived with dignity and good taste, that the selection of titles is guided by a determination to issue pocket-size books that will be the best of Catholic thought, both in its classic statement and in its bearing on contemporary problems, and that the marketing of the books, through the advertising copy and the illustrative material, will avoid any flamboyance and sensationalism.

These ideals seem to be guaranteed by the caliber of the Editorial Board, under the direction of John J. Delaney, formerly with McMullen Books, Inc., and Macmillan. Members are Etienne Gilson, director of studies in the Pontifical Institute of Medieval Studies, Toronto; Anton C. Pegis, president of the same Institute; Eugene P. Willging, director of the library, the Catholic University of America.

The first books in the series, to be published in the fall of 1954, fulfil the ideals. They will be: *Our Lady of Fatima*, by William Thomas Walsh; *Damien the Leper*, by John Farrow; *The Spirit of Catholicism*, by Karl Adam; *The Diary of a Country Priest*, by Georges Bernanos; *A Popular History of the Catholic Church*,

America's BOOKSTORE GUIDE

for

Lenten Book Buying

The following Catholic Bookstores will supply the Lenten reading you want. Visit, write or phone the Catholic Bookstore nearest you for the fastest, most efficient service when you want books, bibles, prayer books, religious articles or religious art.

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by Philip Hughes; *Mr. Blue*, by Myles Connolly. In addition, two books will be specially edited for this first series: *The Church Speaks to the Modern World: the Social Teachings of Leo XIII*, by Etienne Gilson; and *St. Thomas: On the Truth of the Catholic Church, vol. 1: God*, by Anton C. Pegis. Reprints will predominate in each year's series, but original books will be prepared where the need demands. The price range will generally be 25¢ to 50¢.

These columns devoted to alerting the Catholic reading public to the forthcoming Image Books sound, I realize, like a barefaced plug for the publisher, but they are not that. Doubleday and Co. does deserve praise for embarking on a venture that may or may not succeed, despite the capital that will be invested and the widespread distribution of the books that can be provided. But more than that, this notice is deserved because the new project can well prove to be a major development in the history of American Catholic letters.

It can certainly provide for thousands of eager readers superb reading at small cost. And there is the further exciting hope that the necessity of preparing the original editions will unearth new Catholic authors and give encouragement to those already faithfully working. Finally, the introduction of first-rate Catholic books to a vastly widened circle of readers will prove a boon to Catholic publishers by developing more readers for their own books.

But the problem still is the problem of distribution. Though Image Books will be "books of Catholic interest" addressed to a wide adult audience, their main appeal will be to Catholics. Unless Catholics in large numbers give these books initial support—until they have proved their real worth or revealed that they are really not needed—what promises to be a very important and fruitful venture may die aborning. H. C. G.

Where are our writers?

The Book Selection Committee of the Religious Books Round Table of the American Library Association has issued a list of 52 outstanding religious books published during 1953. Over 200 titles from 60 different publishers were evaluated. Of the 52 books chosen, the following titles are of specifically Catholic interest: *The Beginning and the End*, by Nicholas Berdyaev, *Saint Francis Xavier*, by James Brodrick, *The Life of James Cardinal Gibbons*, by John Ellis, *History of the Old Testament*, by Paul Heinisch, *Saints for Now*, by Clare Booth Luce, *The Catholic Way*, by Theodore Maynard, *The Sign of Jonas*, by Thomas Merton, *The Life of Archbishop John Ireland*, by James Moynihan, *Newman's Way*, by Sean O'Faolain, *English Versions of the Bible*, by Hugh Pope.

At best, any book list is merely the reflection of the judgment and discrimination of the people who select the titles. There was, incidentally, only one avowedly Catholic representative among the six members of the ALA Book Selection Committee, Msgr.

Harry Koenig of Chicago. It would be virtually impossible to have every one concur on the "best" books of any one year or any one century. Witness the cleavage of opinion about the Great Books Program. Furthermore, the ALA list is restricted to books that are specifically religious in content. But even with these thoughts in mind, the list does seem to accentuate the dearth of truly top-flight writers among the graduates of our Catholic educational system in the United States today.

Strikingly significant is the fact that only five Americans are represented on the list: Ellis, Luce, Maynard, Merton and Moynihan. Berdyaev is Russian; Brodrick is Irish and Pope English; Heinisch is German; O'Faolain is Irish. Luce, Maynard and Merton entered the Church in their adult life. Thus only Fr. John Tracy Ellis and Fr. James Moynihan are identified with U. S. Catholic higher education today. And Father Ellis' work on Cardinal Gibbons and Father Moynihan's biography of Archbishop Ireland are essentially historical rather than religious. By such a process of elimination, one can conclude that no specifically religious book written by a product of our Catholic educational system in this country has made much of an impact on the American book reader during the past year.

If there is a reluctance to accept the current list as symptomatic, how then explain an even drearier picture in 1952? Only five American Catholic writers are represented on that list. Maynard and Merton score with *Saints for Our Times* and *Ascent to Truth* respectively. Dorothy Day's *Long Loneliness*, Oursler's *The Greatest Book Ever Written*, and—the Lord save us!—Thomas Sugrue's *A Catholic Speaks His Mind* complete the representation of American Catholic writers. None of these authors has ever attended a Catholic college or university in the United States.

The steady flow of books from Catholic publishers in the United States bespeaks a relative fruitfulness of the Catholic mind. Walter Romig, compiler of the annual *Guide to Catholic Literature*, has estimated that approximately 750 Catholic titles were published in the United States last year. Mr. Romig's total includes the publications of such presses as the Catholic University of America and Mundelein Seminary in Chicago. It also includes titles of Catholic interest released by such publishers as Scribner's, McGraw-Hill, Holt—in fact, all publishing houses in the United States.

But the effort borders on carrying coals to Newcastle. Books with a Catholic theme are being absorbed almost exclusively by a Catholic market. In too many instances a new book merely helps to save the saved by restating old truths with old labels. Granted the need of feeding the fire of faith, there is an even greater necessity to enkindle new fires in the hearts of our countrymen.

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professional competency. In the September issue of the *Bulletin* of the American Library Association, Raymond Morris, librarian at Yale University Divinity School, expresses a thought that might well make Catholic educators, publishers and authors take stock of their literary efforts:

Too many unworthy books in religion get published. Of those published how few measure up in quality, worth, integrity or suitability?

There are some obvious reasons for this. It is of the nature of religion that it is susceptible to misuse and abuse. With some unkindness, but with no little truth, a philosopher once referred to the books of his colleagues as towers of speculation "where there is usually a great deal of wind." Much the same may be said of some books of religion. But the latter are even more grotesque because in our minds we associate with religion that which is high and holy and which is lifted up above failures of human limitations. "Lilies that fester smell far worse than weeds."

What real relationship exists between higher Catholic education and current literary production in the United States is a question that no one or two book lists can completely answer. But they do provide an occasion for educators—and publishers—to pause for

an honest appraisal of what is being done to train the Catholic student to write effectively about his faith, to spell out a religious theme in words that have the power to awaken and bestir the American mind to the reality of Catholicism.

Acutely conscious of the compelling need to imbue a newly emerging society with the Christian *ethos*, Cardinal Suhard in his magnificent pastoral, "Growth or Decline?" wrote these words:

The "children of light" are only too often less clever than the "children of darkness;" and that fact, when it was voiced by our divine Master, was not given as a precept. That Christians have been behindhand in ideas may be a fact, but it is no virtue (*The Church Today*. Fides. p. 160).

If the lists of the Book Selection Committee of the Religious Books Round Table of the ALA serve no other purpose than to stimulate among Catholic educators and publishers a genuinely honest assessment of literary craftsmanship on the part of Catholic college graduates, and to occasion a more effectual approach to the written Word, they will have done yeoman service in the cause of truth.

FRANCIS X. CANFIELD

Lenten reading for the whole man

Harold C. Gardiner

In her introduction to the Catholic Lenten Reading List, which she was invited (by the Religious Publishers Group) to select and annotate, the Baroness Maria Augusta Trapp divides the selections into those books that appeal chiefly to the mind and intellect, those that primarily aim to win over the heart and the affections and those whose main appeal is to the will and consequent action. These are, of course, the great reservoirs that have to be filled constantly if our spiritual life is to be whole and sound, and it is heartening this year to note how well the books in the three categories perform their respective functions.

If I may expand Baroness Trapp's thought a bit, the threefold purpose she suggests for this Lenten List is pre-eminently a Christ-centered purpose, for it is true in our Lenten reading, as it is in all other aspects of our spiritual life, that no man comes to the Father save through Christ. So all the Lenten books, whether they deal specifically with our Lord, or with His saints, or with the sacraments and other aspects of the spiritual life, all are means to deepen the life of Christ within the reader.

Indeed, the division of books into those that appeal to the mind, to the affections and to the will is but a paraphrase of the prayer that re-echoes so constantly

through the Second Week of the *Spiritual Exercises* of St. Ignatius, "that I may know Christ more intimately, to the end that I may love Him more ardently and serve Him more devotedly." The same thought is admirably expressed in Dr. Wu's introduction to his *The Interior Carmel*, in which he says that "if the Name of Christ is not listed [in the index] it is because He is, after all, the subject of the entire book."

Lenten reading, then, has for its prime purpose the fostering of the life of Christ within us. Since few readers will be able to get through all the twenty-six books listed, let me suggest that the best way to foster that life by reading is to select the books in groups of threes—one for the mind, one for the heart, one for the will. If one were to read, for example, *A Doctor at Calvary*, *Praying the Gospels* and *The American Martyrs*, he would have an excellent triptych. Another would be *The Greatest Faith Ever Known*, *The Interior Carmel* and *Saints and Ourselves*; a third *The Church Today*, *We and the Holy Spirit* and *Paul, the Apostle*. The combinations of the books will not matter very much; almost any three will serve to nourish the whole man in the spiritual life.

There is another observation that may seem more literary than spiritual and yet it has its application in the matter of fostering the Christ-life within us. Authors of spiritual books have owed it to their subject-matter to write well, and readers will find that their spiritual advancement will not be a whit hindered (to say the least) because a book is well-written. It is Thomas Merton, I believe, who recently reminded us that a badly written book about the love of God is still a badly written book.

We have, over the past few decades, it seems to me,

extricated ourselves quite well from the embarrassment of having to read about the most important and marvelous subjects in the world in a style that was not worthy of the importance and the sublimity of the topics. This year's list keeps up the improving standard. If I may single out a few of the titles without seeming to slight the others, *Mary Magdalene*, *The Interior Carmel*, *My Friends the Senses, Saints and Ourselves*, *Teresa of Avila*, *Barbe Acarie* and *Saint Bernard of Clairvaux* are examples of admirably styled spiritual writing.

It is with books of this type, read quietly and thoughtfully during the relatively calmer time of Lent, when social activities are curbed and prayer plays a bigger role in our lives, that we begin to realize what we are told is the great lesson we learn from contemplating the Hidden Years of Our Lord's life on earth. It is a realization of the apostolic power of efforts at self-sanctification. Any effort made to deepen the life

of Christ within our souls is most emphatically not an effort that yields purely personal results. It is an effort that is social, that builds up the strength and beauty and dynamism of the whole mystical body. If it is true in social and civic life that no man can possibly live for himself alone, it is pre-eminently true that in the spiritual life individual efforts at personal sanctification overflow from the individual soul into the holiness of the Church.

This is a concept that perhaps needs special emphasis these days, when we hear so much about the ideas of brotherhood, cooperation and so on that we may be inclined to feel that personal advancement in holiness is essentially a selfish concern. Our Lord did not "advance in wisdom, grace and age" in the Hidden Years at Nazareth for selfish reasons. No one who strives for a similar advance in imitation of Him can do it selfishly. The following books will help the effort to be an imitation of Him.

LENTEN READING LIST FOR CATHOLICS

When I was given the honor of composing this year's book list for Lent, I had the opportunity of looking through many books. There were many weeks of reading, selecting and rejecting, the only aim being that the reading of a certain book must help a person come closer to God.

More and more it occurred to me that for a harmonious Lenten reading program we have to choose three books: one for study and to exercise our mind and broaden our knowledge about our religion; one on the spiritual life—that is for the heart. The third one should be a biography of a saint or a saintly person. Such a book is always a challenge: if he could do it, why not I? That is for our will.

This way we shall follow the advice of St. John the Baptist, who says: "every valley shall be filled and every mountain and hill shall be brought low." Let us fill the valley of our ignorance through daily serious study, and let us work on the mountains and hills of our bad habits through a sincere search into spiritual life, and the weeks of Lent will turn into the most fruitful preparation for Easter. If we do this every year, we shall build up a valuable library of spiritual treasures in our Christian homes.

MARIA AUGUSTA TRAPP

WITH THE BIBLE THROUGH THE CHURCH YEAR

By Richard Beron, O.S.B.

This Lenten program cannot begin too early in life. We therefore recommend as Number One to all young parents a

very tastefully illustrated book which will help every mother to arouse and foster in her family love of Scripture and liturgy.

Pantheon

\$4.95

FOR THE MIND

A DOCTOR AT CALVARY—THE PASSION OF OUR LORD JESUS CHRIST

By Dr. Pierre Barbet

If, for some reason, someone should decide to buy only one book for Lent, I would plead that this be the one. The sincere study of this book will enable us, for the first time, to understand what is behind the words: "Jesus suffered and died for us."

Kenedy

\$3

THE GREATEST FAITH EVER KNOWN

By Fulton Oursler and April Oursler Armstrong

The story of the founding of Christianity and the men who followed. There are a great many, young and old, who have never ventured beyond the four Gospels in Scripture reading. For these this book will be a great help toward the understanding of the Acts of the Apostles and some of the Epistles.

Doubleday

\$3.95

IN THE TRACK OF THE GOSPEL

By Aloysius Roche

"You shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth."

As a grand commentary on Christ's prophecy and command comes from England this comprehensive and very read-

able history of the missionary effort and achievements of the Church in all centuries and on every continent.

Kenedy

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CHRISTIAN ETHICS

By Dietrich von Hildebrand

You will find a rich reward in the splendid chapters on the "Sources of Moral Goodness" and on "Roots of Moral Evil." The climb is hardly ever easy, but you'll meet St. Augustine, St. Anselm, St. Thomas Aquinas in their most poignant sayings. You will never lose sight of the great Christian saints and their example, nor of the practical application of the moral principles to the ever varying exigencies of the day.

McKay

\$6

PSYCHOANALYSIS AND PERSONALITY

By Joseph Nuttin

With every year the study of psychology and psychoanalysis finds an ever widening circle of friends. Father Nuttin, professor at the Catholic University of Louvain, gives a clear summary of the systems of Freud and Adler. He aims at integrating the rich body of facts discovered by the study of depth-psychology into a dynamic Christian theory of the normal personality as a harmonious whole.

Sheed & Ward

\$4

MARY MAGDALENE

By R. L. Bruckberger

While others have split Mary Magdalene into three different Marys, Father Bruckberger, from a profound knowledge of the social and spiritual background of her

times, reconstructs her as one personality—"the sinner saint, a great soul in a splendid body, one of the greatest figures of Christianity."

Pantheon \$3
Annotated Ed. \$4

THE CHURCH TODAY—THE COLLECTED WRITINGS OF EMMANUEL CARDINAL SUHARD

Bishop Wright of Worcester says in his introduction: "The encyclicals of the modern Popes have been cited as evidence of the clear operation of the Holy Spirit in our generation. The pastorals of Cardinal Suhard are certainly filled with the same divine fire."

Fides \$4.75

A TREASURY OF CATHOLIC THINKING—FROM ST. AUGUSTINE AND ST. THOMAS AQUINAS TO JACQUES MARITAIN AND PIUS XII

Compiled and edited by Ralph Woods
This book is an anthology. Mr. Woods has chosen excellent passages that state and interpret the position of the Church on questions like democracy, education, eternity, science, free will, God, men, miracles, marriage, war, evil, the state, evolution, labor, psychiatry and capitalism.

Crowell \$5

SIGNS OF LIFE

By *Francois Louwel, O.P., and Louis J. Putz, C.S.C.*

This is a book on the sacramental life of the Church. It is written from the standpoint of the lay person's participation and has, therefore, been called "Liturgy for the Laity." In a very pleasant way it explains the sacraments.

Fides \$2.75

FOR THE HEART

THE INTERIOR CARMEL

By *John C. H. Wu*

If a man, born Chinese, brought up in the wisdom of the East, instructed in the learning of the West, converted to Christianity, sits down to write a book on the interior life of the soul—an extraordinary book must be the result. The poets and sages of Asia, the classical spiritual writers of the West, Bible and liturgy merge in Dr. Wu's incomparable "Science of Love."

Sheed & Ward \$3.25

WE AND THE HOLY SPIRIT

By *Léonce de Grandmaison, S.J.*

Here is the first of two volumes by a noted French theologian. Docility to God, prayer as the source of the apostolic life, the purification of the apostle, and apos-

tolical joy are the subject matter of this book based on a great spiritual tradition.

Fides \$3.75

PRAYING THE GOSPELS

By *Lawrence G. Lovasik, S.V.D.*

This is a compilation of meditations on the life of Christ according to the four Evangelists. Each prayer emphasizes three main points in the Gospel passage which it accompanies. The book itself is divided into seven periods of Christ's life, and is valuable for beginners in the practice of mental prayer.

Macmillan \$4

MY FRIENDS THE SENSES

By *Charles-Damian Boulogne, O.P.*

Père Boulogne's aim in this cheerful, wide-awake meditation is to show us the real joy and wonderment that await us through the wise and reverent use of our senses. Its scope is as wide as the world. There are memorable passages on light, on sleep, music, mothers, the hands of a surgeon and on bull-fighting. An unusual book.

Kenedy \$3

I WANT TO SEE GOD

By *Père Marie-Eugène, O.C.D.*

In response to the request of a group of French laymen in search of a more profound interior life, Père Marie-Eugène



KENEDY BOOKS Recommended for Lenten Reading
by **MARIA AUGUSTA TRAPP, selector of the**
1954 Catholic Lenten Reading List

A Doctor at Calvary

The Passion of Our Lord Jesus Christ as Described by a Surgeon

By **PIERRE BARBET, M.D.** A revealing study of Christ's physical sufferings on the Cross. "If, for some reason one would decide to buy only one book for Lent, I would plead that this be the one."—**BARONESS TRAPP, March Selection of the Catholic Book Club.** \$3.00

My Friends the Senses

By **CHARLES DAMIAN BOULOGNE, O.P.** Foreword by *Gerald Vann, O.P.* This wise and winning demonstration of the true union of body and soul shows the part the senses should play in man's social, cultural and spiritual development. *A Selection of the Catholic Book Club.* \$3.00

Saints and Ourselves

Personal Studies of Favorite Saints

Edited by **PHILIP CARAMAN, S.J.** Twelve distinguished lay writers portray their favorite saints and interpret their contemporary importance. "The best thing of its sort yet to appear."—**REV. JOHN S. KENNEDY.** \$2.50

In the Track of the Gospel

By **ALOYSIUS ROCHE.** The inspiring story of twenty centuries of missionary activity from the time of the Apostles until our day—a sweeping narrative of the Christian apostolate that is more absorbing than the most imaginative fiction. \$3.00

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gave them conferences and retreats based on the works of the two great Carmelite saints, the *Interior Castle* of St. Teresa and the writings of St. John of the Cross. This book one could call a primer on spiritual life.

Fides

\$5.75

LITTLE BOOK OF ETERNAL WISDOM and LITTLE BOOK OF TRUTH

By Blessed Henry Suso—translated by
James M. Clark

Henry Suso, the fourteenth-century Dominican and German mystic, discusses in the *Little Book of Eternal Wisdom*, in the form of a skilful and dramatic dialog between "the Servant" and "Eternal Wisdom," how the soul attains union with God through meditating on the sufferings of Christ. *The Little Book of Truth*, for the first time presented in English, reveals the speculative, mystical side of Suso. Here is timeless spiritual writing, a unique blend of philosophy, theology, mysticism and poetry found nowhere else.

Harper

\$3

BIOGRAPHIES—A CHALLENGE

TERESA OF AVILA

By Marcelle Auclair

Departing from a nearly four-hundred-year-old tradition, Pope Pius XII authorized Madame Auclair to visit Teresa's foundations, the Carmelite cloisters in

Spain, thus enabling her, in addition to the study of the written documents, to gather authentic material from the living testimony of St. Teresa's daughters, the Carmelite nuns. The result is that kind of well-written life which, as Carlyle said, is even rarer than a well-spent one.

Pantheon

\$4.95

SAINTS AND OURSELVES

Edited by Philip Caraman, S.J.

Twelve well-known Catholic laymen and laywomen (eleven of them converts) have each written on his or her favorite saint, or the saint who he feels has "special significance for the modern world." The saints are well-known, but the reader feels personally re-introduced to them, for the particular writer is anxious that we, too, feel "his" saint is deserving of special affection. The introductory chapter by Donald Attwater on "The Early Martyrs" is one that will be remembered as we meet these saints in the Mass.

Kenedy

\$2.50

LAMBS IN WOLFSKINS

By Eddie Doherty

This is the story of St. John Bosco, "a saint-struck boy" who wanted to become a priest so that little children would come to him as they did to our Lord. Underprivileged boys, juvenile delinquents, prisoners were his special friends. Don

Bosco chose St. Francis de Sales as his patron and placed his newly founded order under his protection. Today the Salesian Fathers are found not only in Italy but the world over, and carry on the work of this truly great saint.

Scribner

\$3.25

STAR OF JACOB: THE STORY OF THE VENERABLE FRANCIS LIBERMANN

By Helen Walker Homan

Journeying from Judaism to Catholicism was not an easy road for Francis Libermann, son of a rabbi and leader of a nineteenth-century Jewish community in Alsace-Lorraine. The conflicts that arose from his change in faith were severe and caused much suffering. As founder of the Congregation of the Immaculate Heart of Mary, he devoted his energies to helping the oppressed Negroes of the French Colonies and in Africa.

McKay

\$3.75

SET ALL AFIRE

By Louis DeWohl

Louis DeWohl adds another memorable portrait to his gallery of the saints in this novel, full of all the drama and adventure that filled the life of this great missionary to the Orient. St. Francis Xavier becomes a living saint battling against the hostility of arrogant officials and unfriendly Buddhists, waging war against corruption and disease, following the command of our Lord to go and teach all nations and set them afire with the love of Christ.

Lippincott

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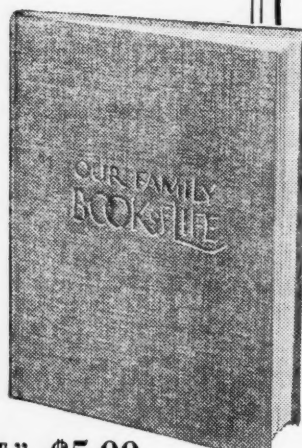
in which to treasure all the precious memories of your family's life in Christ—your wedding day, the births and baptisms of your children, their first Confessions and Communions, their entrance into Christian adulthood in Confirmation, their marriages or ordinations to the priesthood or religious profession, and those sadder but still precious memories of Last Anointings and deaths in your family; if Christ made such a book, He would make it, we think, very much like

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Priestly apostolate

THE MANNER IS ORDINARY

By John LaFarge, S.J. Harcourt, Brace. 378p. \$4.75

If you hear anybody repeat the ridiculous libel about Jesuit training suppressing individuality, this is just the book to recommend as a corrective. The truth is that, ever since St. Ignatius launched his spirited attack on the deeply entrenched evils of the sixteenth-century world, the Society of Jesus has continued to attract the most diverse types of personalities. Fr. LaFarge is a good example of a twentieth-century recruit.

When he graduated from Harvard in 1901, he made up his mind to go to the University of Innsbruck and study for the secular priesthood. His family doubted the wisdom of that

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step, but he received strong support from an old friend of the family, Theodore Roosevelt, who remarked "the boy has a vocation, God has sent him certain lights and graces and it would be folly not to let him follow them." And that decided the matter. At Innsbruck he discovered how closely the Jesuit ideal was his own, and thus we have the story of a life, almost fifty years of which have been spent as a Jesuit priest.

But the book covers a larger span than that. It takes us back to Newport in pre-Civil-War days, pictured by one whose earliest memories were associated with Narragansett Bay and the ever-varying sounds of the ocean. In that romantic environment we meet his mother, then Margaret Perry, whose family had been identified with Newport and Rhode Island since early colonial days.

Through her son's eyes we realize the depth and sincerity of her character and how great a part she played in his religious development. From her, no doubt, he inherited a firmness of purpose which stood him in good stead throughout his life, for she possessed those traditional qualities of New England which have made a deep mark on American culture. By nature, however, she was not a Puritan. She later told her son that her mind had always been instinctively Catholic and that her conversion after her marriage was merely a confirmation of her previous views.

It is in Newport, too, that we meet his father, whose strange, erratic genius and fascinating gifts made him the center of much of the artistic and literary life of his time and whose many masterpieces of color and form assure him an enduring place in the history of American art.

John LaFarge Sr. bequeathed to his son a very different temperamental inheritance from that of New England. His ancestry was French—*émigrés* on both paternal and maternal sides from the French Revolution—with a long artistic and aristocratic background. Here, in parenthesis, it should be mentioned that the reference to his cousin Aimée Campbell (Duchess of Argyle) receiving Catholic burial might give the impression that she was once out of communion with the Church. This, to my knowledge, was never so.

Of all four sons, Fr. John most resembled his father in imagination and character, and he used to enjoy his father's originality in conversation. Many of his own and of his father's intimate friends appear in these pages. We meet, for instance, Henry James, whom the elder LaFarge persuaded to adopt a literary career, and Henry Adams, who found in his association

which led him to discover the Middle Ages with the LaFarges the inspiration. These and many other character sketches make the book a portrait gallery of interesting men and women.

Turning to Fr. John LaFarge's own life, we are astounded by its versatility, and by the quiet determination with which he translated his ideals into realities. It is difficult to decide which of them to put first. The daily life of a priest is far too near the invisible to be measured by ordinary human standards. It may be that the few months which he spent as chaplain on New York's Blackwell's Island in the early years of the century were the greatest in his life. The description of that period are here terrifyingly vivid. He gave the last sacraments at least three thousand times on that island of suffering humanity.

The cause with which his name will always be linked, however, is interracial justice. The story of that campaign is told with the detachment of one who has accustomed himself to sink his own personality in his work.



But I speak from first-hand knowledge of his courage in the face of the incredible difficulties and discouragements which beset him and his small band of pioneers in the early days. I often used to hear of them from my wife's mother, the late Mrs. Schuyler Warren, and her son, who were among his first supporters in the unpopular cause of justice for the Negro.

As one reads the narrative of the work accomplished through the Catholic Interracial Councils, one realizes that the enthusiasm of a small band of unselfish men and women can achieve in a few decades what otherwise might take generations to accomplish.

Even to mention some of the other activities with which Fr. LaFarge has been associated is enough to show how well worth while this autobiography is. He was one of the most active members from its start of the Catholic Association for International Peace. He was one of the chief promoters of the St. Ansgar's American Scandinavian League and of the Lit-

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urgical Arts Society. He has been an editor of *AMERICA* for twenty-seven years (four of them as Editor-in-Chief), and before that he did fifteen years of parochial work in Southern Maryland. Twice, in 1947 and 1951, he was sent to Europe for important international purposes.

The interest of the book is so many-sided that it will appeal to a multitude of different readers. It should be added that it is written with a wit and lightness which make it very amusing and entertaining. The division of these memoirs into four sections corresponding to the four parts of the Roman Breviary was an excellent idea, for it gives the perspective of the liturgy to a life which has been devoted to its spirit.

With all the heavy responsibilities and labors of such a life (or perhaps because of them), we find in these pages an ageless spirit of joy and laughter—the recompense for one who has abandoned self-interest *Ad Majorem Dei Gloriam*.

ROBERT WILBERFORCE

A diplomat's creed

THE RULING FEW

By Sir David Kelly. The British Book Centre. 449p. \$4.50

Sir David retired in 1951 after two years' service in Moscow as Britain's Ambassador at the Kremlin. This was the culmination of an active diplomatic career that began in 1919 with his assignment to Argentina as secretary of the British legation, with subsequent appointments of increasing importance in Portugal, Mexico, Belgium, Sweden, Egypt, Switzerland, Turkey and ultimately Moscow. There are few if any state secrets revealed or discussed in these pleasant, leisurely memoirs. But the reader will find, in addition to the diverting and sometimes significant anecdotes, many penetrating comments on the nature of our contemporary world crisis.

The role of the diplomat, in Sir David's eyes, is to get to know those persons in a given country who actually hold the power of decision. These are the "ruling few." This diplomat, whose experience has covered both democratic and authoritarian systems, is convinced that there are in fact but a small number of persons holding real authority, not always in the government. Sir David belongs to the school that doesn't believe a diplomat should waste his time going to "the people." We suspect that there is much room for debate among diplomats on that point.

In the easy-flowing narrative of his

career and preparations for it, Sir David makes one exception to his determination not to discuss details of the policies he was officially called upon to carry out. His strictures of Secretary Hull's Argentine policy were provoked by the former Secretary's criticisms of his own role toward the Perón regime in 1944. In Sir David's eyes, Hull's attitude toward Perón was completely ill-considered. As for Britain, its mistake was in not sufficiently impressing upon the United States the gravity of the State Department's error in the attempt to blacklist Perón. But in those wartime days, Whitehall was in no position to take a very forceful

position in Latin America against any U. S. policy, however erroneous and dangerous.

Of his mission to Moscow Sir David's remarks are of significance more for his evaluation of known facts than for any revelation of new ones. No appeaser or neutralist, he is a partisan of the "peace through strength" policy implicit in the rearmament of the West, joined at the same time with infinite patience. This, he concedes, may seem to the people an inconsistent and illogical pattern to follow. It is hard to reconcile, in practice, the exercise of patience and the avoidance of provocation with the mood of sacrifice

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—JOSEPH M. EGAN, *Catholic Book Club News*

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and resolution required by rearmament. This observation of the author applies with special point to the American people today, though he meant it for his own Britons.

One may wonder how widespread among his fellow diplomats today the world over is this convert's (Sir David was received into the Church in 1914 as an undergraduate at Oxford) conviction that the world crisis is really a religious one. He made this statement to a Foreign Office confrère in 1940 and got an amazed and startled reaction. But years of practical observation in an area where *Realpolitik* is supposed to have its freest sway have only strengthened the author's belief that the Nazi-Communist threats, coupled with the obvious instability of our own civilization, are "awakening the craving for religious belief which had seemed nearly frozen."

If men lose one belief they will sooner or later seek another; morality cannot sustain itself without religion. These are the conclusions of a "man of the world." We hope these are becoming more and more representative of our statesmen today.

ROBERT A. GRAHAM

Newlywed pioneer

RED DUST OF KENYA

By Alyse Simpson. Crowell. 282p.
\$3.50

In the beginning, Alyse Simpson loved only one thing in Kenya—and that was John, the self-contained, dauntless and imperturbable young English planter who was her husband. The loneliness of a thousand acres, the casual appearances of savage animals, the domestic familiarity of smaller livestock, the exotic diet, the perversity of heavy rains and scorching drought—all were lacking in glamour. The twenty-year-old bride sought comfort in lengthy reflections about her native village in a lovely Swiss valley, her home with its social life, pleasant customs, good conversations—and always the mountains.

The swift flights in imagination from the reality of Kenya to the dreams of Switzerland are good experiences for the armchair traveler. Africa alone can be rather overpowering, but the contrasts of this book provide not only a change of pace but also some reassurance to the reader's sense of probability. From the human viewpoint, the author writes an autobiographical sketch in a nice, offhand way, showing how an extremely feminine young woman with a love for art, music and poetry endures the hardy life of a pioneer.

She learns to adapt herself, even to going on safari, eating roast zebra and running a kind of dispensary for the natives; she elects not to return to Switzerland for the birth of her child. All this is not accomplished without inner conflict, however, and decision wavers when her uncle and Marti, the young doctor she might have married, arrive at the plantation to take her home.

The author has a keen eye for objective description and an equally sharp perception of human traits and quirks. The few white settlers she knows as well as some of the native servants emerge as recognizable individuals. Typical of these vignettes is the impression of the worn-looking Irish priest who traveled thirty miles to baptize her child and was then hurrying off to a place where the natives were sick with plague. The smiling remark accompanying his blessing proved to be a kind of talisman to Alyse Simpson: "Och, it's not so bad." MARY STACK MCNIFF

JEDEDIAH SMITH AND THE OPENING OF THE WEST

By Dale L. Morgan. Bobbs-Merrill.
458p. \$4.50

Jedediah Smith was the first to reach California overland from the Missouri, the first to cross the Sierra Nevada, the first to travel the length of Utah and the width of Nevada, the first to journey by land up through California and Oregon to Fort Vancouver on the Columbia River's north bank. He made the first effective discovery of the South Pass by recognizing it as the way to bring Americans over the Rocky Mountains to the Far Western country. His accomplishments as the greatest amateur American explorer are overshadowed only by the achievements of the two professionals, Meriwether Lewis and William Clark.

Smith was a searcher after fur. In this profession he had few equals and no betters. Whatever geographical knowledge he gained was incidental to his relentless hunt for beaver that took him from St. Louis to San Francisco, from the Great Falls of the Missouri to parched Santa Fe. He was a fur man—a *mountain man*. Some have said that he was typical of this "reckless breed of men." If they mean that he was a hard-drinking, profane, immoral human derelict exhausting himself beyond civilization to gain brief periods of riotous, rollicking dissipation in the settlements, they are not describing "Old Jed."

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privation, the dogged persistence and singleness of purpose that were his in a noteworthy degree. This modest, unassuming, Christian young man baffled his uncouth companions but they did not presume to laugh at him. These brawling iron men of the mountains heard Smith's record though his own voice was silent.

He survived the three worst disasters of the American fur trade: the fight with the Arikaras on the Upper Missouri in June, 1822—fifteen whites dead; the massacre of ten of his California-bound colleagues by the Mojaves on the Colorado in August, 1827; the slaughter on July 14, 1828, of fifteen of his party by the Kelawatsets in the Umpqua country of southern Oregon. He lived to tell of these ghastly episodes but he seldom spoke of them. He had little to say of the bear who ripped open his scalp and tore loose one ear. He said less of the grim search for water on the Salt Desert of Utah in June, 1827.

The present book is much more than a simple biography of Jedediah Smith. His life and exploits furnish the thread from which is woven the whole story of the trans-Missouri fur trade during the ten-year span of 1822-1832.

The author deserves credit for a prodigy of research, expertly synthesized and most interestingly written. Much that has been pure romance is here reduced to reality with a skill that will delight the scholar. The general reader will be grateful for a fabulous story told by a genuine historian who makes this chapter of frontier history live—as it really lived.

WILLIAM N. BISCHOFF

THE OFFSHORE LIGHT

By Eliot Naylor. Duell, Sloan & Pearce—Little, Brown. 277p. \$3.50

This novel is a study in values. Caught up in the swirl of his diplomatic career and on the verge of a breakdown, Brooke Alder seeks retreat on a small estate on the French Riviera. Here he begins work on a mysterious manuscript which reflects his inner crisis in assessing the standards by which he has lived.

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Soon Leron, the symbol, evolves into a reality which threatens the sanity of Alder and cuts him off from the circle of his friends. When the aim of the island is challenged, it becomes evident that even Leron and Alder themselves contain a portion of the evil they oppose.

This seems to be the meaning of *The Offshore Light*. Personal conviction, however strong, is not enough to sustain life. Value must ultimately be anchored in an absolute. Alder finally says:

I have become the reed through which the island music blows; and interpreter rather than a maker . . . The sense of purpose that I feel now is no longer my own, nor has to be. It is the purpose of Leron.

It is difficult to convey the fascination which this novel exercises on both the narrative and interpretative levels. It affords a rich field for readers with a penchant for uncovering symbolic meanings. At the same time, however, the ideological gropings of the protagonist and their symbolization in Leron are kept this side of fantasy or sheer polemics by the incisive character-insight and compelling personal vision which keep pace with the compelling story on both levels of interpretation.

The Offshore Light is a strangely imaginative, at times mystifying but, above all, provocative novel. Perhaps the clue to its subtle analogies is found in the scriptural text which prefaces the book: "Know ye not that the friendship of the world is enmity with God?"

JOHN M. CULKIN

From the Editor's shelf

LINCOLN MCKEEVER, by Eleazar Lipsky (Appleton-Century-Crofts. \$3.50).

In this novel the setting moves from Washington to Denver to New Mexico at the turn of the century. The hero is a young lawyer, a widower with a tubercular youngster. Losing out in a Supreme Court justiceship, he retires to Denver for his son's health. From there he becomes involved in a bloody feud between the Spanish and American peoples of New Mexico, which is brought to a climax with the murder of a judge in the district. *Rev. Felton O'Toole, S.J.*, says: "How McKeever brings the case to a successful conclusion, is told with great dramatic power. The portrayals are excellently done, while the court scenes are as brilliantly handled as anything this reviewer has read in some time. Unfortunately, there are a few immoral incidents in the book which could easily have been left out."

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SPAIN IN THE MODERN WORLD, by James Cleugh (Knopf. \$4.75).

The book is divided into ten chapters under various headings: "Land," "Peo-

ple," "History," "Economics," "Defense," and so on. The author, who has traveled widely in Spain, presents the book as a statement of the facts and, says reviewer W. F. Cunningham, gives a very definite impression that he knows what he is talking about. The careful reader will develop a clearer understanding of the present position of Spain in the world today, for the book is substantial without being cluttered up with elaborate statistics.

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THE WORD

"Then He took the twelve apostles aside, and warned them, Now . . . the Son of Man . . . will be given up to the Gentiles, and mocked, and insulted, and spat upon (Luke 18:31-32; Gospel for Quinquagesima Sunday).

Once again, as the unfailing miracle of spring begins to stir secretly in the womb of mother earth, Holy Mother Church gathers together her thoughts and her children, and enters into the somber season of Lent. In the Gospel for the last Sunday before Lent, we hear again the measured and brutal and painfully detailed prophecy, from our sovereign Lord's own lips, concerning the way in which His life would end. The Gospel, as always, is not accidental. It provides the key to some understanding of the Church's annual season of penance, a time which is not always understood even when it is observed.

Nothing could be more exasperating than self-denial in a void, nothing more unreasonable than pointless penance. A man must taste abundantly, as he goes through life, of inevitable pain and necessary deprivation. If, in addition, he is to seek out new pain and deprive himself by his own free act, he ought to have unusually good reason for such odd behavior. If you tell me that I must curb my natural relish because now is the time of

Lent, and Lent is short, I can only answer resentfully that, on the contrary, I must relish whatever I may, for now is the time of life, and life is very short. If, for six weeks, a Christian man is to discipline even his innocent yearnings, he would surely appreciate a better reason for such an unattractive operation than the fact that it is seasonal.

That better reason is provided by the Quinquagesima Gospel. If Christ is to suffer, then anyone who loves Christ in any sort of actual or realistic way will claim a voluntary share in His suffering. This law of love is too obvious and familiar to need elaboration.

It is true, of course, that even before self-denial becomes a matter of love, it is a matter of law. The very terms of human existence, all question of God or faith or the supernatural apart, impose a need for self-discipline. One of the sure, clear marks of the innocent animal and the innocent infant is uncomplicated self-indulgence. As the rational animal perceives more certainly that he must resist his own urgent impulses, and as he more regularly and effectually offers that resistance, so much the more surely does he distance his own infancy and simple animality. The mark of the truly mature man is self-government, and there is no self-government without the bitter conquest of possibly sinless but certainly anarchic desire.

On a supernatural level it is yet more manifest that the law of growth is the law of self-conquest. If the human heart of man is to be any way filled with God, it must obviously be first emptied, and that which most

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Such recognitions will indeed compel me to exercise my own free will to deny myself. Yet even as I do without, I feel vaguely disgruntled and coerced. It is only when I hear that the blessed Son of God, my Brother Christ, is to be mocked and insulted and spat upon and scourged and crucified and finally done to death—it is only then that I am ashamed to be so much in love with my own silly desires and trumpery comfort. The law of life, both natural and supernatural, forces a Christian man to admit that he ought to practise self-denial; but it is the twisted grimace of pain on the gentle features of Mary's dear Son that will make a Christian man deny himself willingly and hardily, and perhaps with a little secret eagerness.

There is a world of truth in the old Augustinian imperative, *Ama, et fac quod vis: Love, and then do as you please*. When a man truly loves the valiant and tormented Christ, he may indeed do as he pleases in all things, for what he pleases will often enough not be very pleasing to him. The crown of thorns may indeed be borrowed, and thus a little respite given to the divine Wearer.

VINCENT P. MCCORRY, S.J.

THEATRE

THE IMMORALIST. The theme of this play is the third sex, or what the psychologists call sexual deviates. The moral and social problem they present is at best unsavory as a subject for drama to be seen by the general public.

Theoretically, and for a sophisticated audience, it might be within the range of possibility for a dramatization of the moral and social plight of perverts to lead to better understanding of what is, no matter what precise attitude one takes, a vice of considerable proportions in our society. If a dramatist could direct attention to this phase of social pathology in such a way as to suggest cures and prevent the afflicted from contaminating society, he might—again, for a restricted audience—justify his theme on the ground of his purpose and success in attaining it. His effort, however, would certainly be a *tour de force* of most extraordinary dramatic genius.

This reviewer, however, does not recall any play based on the subject that was really worth writing.

The drama currently residing at the Royale, adapted by Ruth and Augus-

tus Goetz from a novel by André Gide, may be a borderline exception, but it still remains disturbingly unwholesome. The authors handle the subject with delicacy and restraint, and their central character makes a strong effort to escape from his deviation. He quickly finds that self-rehabilitation is not easy. On one hand he is threatened with exposure by one of the vultures that batten on the afflicted, while on the other he is tempted by a hedonist who has twisted his emotional malady into a vice.

Louis Jourdan, co-starred with Geraldine Page, delivers a sensitive

performance in the leading role. Miss Page is quietly eloquent as his affectionate but perplexed wife. All other roles are capably handled.

Daniel Mann directed the production with the required tact, George Jenkins designed the sets and Motley tailored the costumes. The producer is Billy Rose.

THE GIRL ON THE VIA FLAMINIA, presented at Circle in the Square by the producing company of the same name, is a harrowing drama of frustration adapted by Alfred Hayes from his own novel of the same title. Subject, a liaison. Prin-

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cial characters, an American soldier and an Italian girl. Time, shortly after the Germans were ousted from Rome.

The soldier is a GI with a heel's mentality who reasons that if he is lonely while the girl is hungry, a liaison is a good bargain for both sides. The girl is not so easily reconciled to harlotry. She resents the relationship and takes it out on the soldier by continually complaining that Americans are less refined than Italians. It is difficult to decide whether the soldier or the girl is the more unpleasant character.

Even those who do not object to the theme will find the play of negligible interest. It is shown in a lively performance in an arena-type production designed by Keith Cuerden. Leo Penn is convincing as the stolid GI who holds the quaint notion that affection can be purchased with chocolate bars. Betty Miller invests the pleasure girl with a sorry sort of pathos, which is probably all that can be done with so disagreeable a character. All secondary roles are in able hands, especially a wistful English sergeant, played by James Greene, and a stoical Italian housewife, portrayed by Lola D'Annunzio. THEOPHILUS LEWIS

FILMS

THE LONG, LONG TRAILER (MGM) and GENEVIEVE (*Universal-International*) are rather eccentric means of transportation which form the basis for two widely different but very entertaining situation comedies. The former, the nature of which is self-evident from the title, is American in origin, orientation and style and houses a pair of former movie players, Lucille Ball and Desi Arnaz, who are now making, as it were, a triumphant return to the screen in the wake of several years as TV's most celebrated couple. The latter vehicle is a 1904 Darracq, which is the pride, joy and hobby of a London barrister (John Gregson) and a considerable thorn in the side of his wife (Dinah Sheridan).

For screen purposes the Lucille-Lucy and Desi-Ricky characters have been renamed Tacy and Nicky, given a change of occupation (Nicky is a construction engineer) and a somewhat altered marital status (they get married early in the picture and spend the rest of it on their honeymoon). Nevertheless, the movie has the effect of a canny large-screen extension of their television show. Lucille gives

her familiar, expert caricature of the typical American wife, at first glance selfish, scatterbrained and endowed with an awe-inspiring capacity for making the other fellow (mostly her husband) seem responsible for her mistakes. Having, in an appealing sort of way, made herself thoroughly obnoxious, she proceeds to demonstrate that she is also fiercely loyal, boundlessly energetic and a near genius at domestic organization.

Her husband, Latin accent and all, is a comedy-writer's notion of the typical American male, who takes gracefully to being managed and persuaded into elaborate projects against his better judgment but who can put his foot down if pushed too hard. The picture, in fact, is compounded out of a series of projects into which Desi was pushed against his better judgment, the first and foremost being the purchase of a trailer so his bride can "make a home for him in the wilderness."

As written by Albert Hackett and Frances Goodrich, the situations cover the whole range of hazards, financial, social and physical, involved in trailer ownership. Vincente Minnelli's direction makes remarkably good use of the pictorial aspects of comedy as well as going a long way toward reviving the lost art of slapstick. Whether Lucille is devising a technique for keeping the dinner on the stove when the trailer has settled in a mud bank with a 30-degree list to starboard or the car and trailer are negotiating a mountain road in Yosemite National Park, while the occupants fight panic by carrying on a wonderfully aimless conversation about a movie they think they once saw, the picture maintains an unusually high batting average for inventive family comedy.

Like *The Long, Long Trailer*, *Genevieve* records the comic adventures and misadventures of a young couple in the course of a bizarre journey, in this instance the annual London-to-Brighton outing (no racing allowed) of the Ancient Automobile Club. Also similarly, it is made up of an episodic and more or less unrelated collection of incidents successfully held together by the appealing central characterizations and by a high level of ingenuity in the comedy writing. Unlike the American production (for what this is worth as a study of national characteristics), the husband is the dominant partner in the marriage. In any case, for adults it is a very amiable spoof of fanatic hobbyists, long-suffering wives and sundry other related and unrelated matters and, photographed in excellent Technicolor, an extraordinarily pretty one.

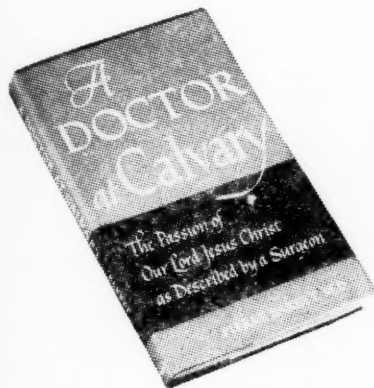
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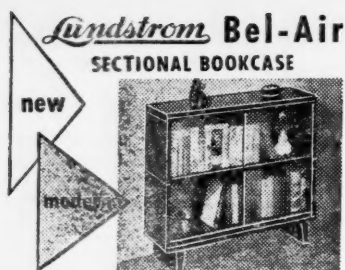
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CORRESPONDENCE

Bricker amendment

EDITOR: I can not see how those against the Bricker Amendment can be favorable to your point of view. The reasons, as follows: 1) All New Dealers and Socialists are against it; 2) All UN political gangsters are against it; 3) Our New Deal-trained Secretary of State Dulles is against it; 4) All those attacking McCarthy are against it; 5) New York's Wall Street is against it.

Certainly this is an "Unholy Alliance" of New Dealers, Socialists and Internationalists that alone would make any sane-minded, red-blooded American be for it.

We've had Yalta, Teheran, Potsdam, World War II and Korea as a result of these secret treaties. Let's close the barn door before we are completely annihilated.

FELIX A. SPITTLER, M.D.

Cleveland, Ohio

Youth on teen-age voting

EDITOR: Your editorial comment (1/23), "Let's make it nineteen, Mr. President," really impressed me.

Since I am a teen-ager, I was sold on the idea of lowering the voting age to eighteen. But reading your article gave me a new slant on the situation.

Most people, myself included, do not realize the difference between an eighteen- and a nineteen-year-old. But AMERICA pointed out the differences very clearly. It would be well if more people appreciated them.

JOAN CILENTO

Jersey City, N. J.

EDITOR: . . . Though it is true that teen-agers are better informed on political matters than their parents were at the same age, I don't think they are sufficiently interested in state affairs.

EVELYN RITZ

Jersey City, N. J.

EDITOR: . . . At nineteen, one is more interested in the government and would do much more for its good than, for instance, one who has attained forty years of age and because of family and personal problems has no time for politics.

ROSANNE REILLY

Jersey City, N. J.

NCCW resolutions

EDITOR: As just a rank-and-file layman, I was happy to see (AM. 2/6) you took notice of the annual state-

ment of the National Council of Catholic Women, as what appears to be a watered-down "safe" approach. Such inhibitions may, I am afraid, be construed by some as a blackout of the social encyclicals and various pronouncements of the bishops on matters like slum clearance, better medical care and other controversial subjects.

With the domestic and foreign situation as it is today, it is my guess that a more inauspicious moment in history could not have been chosen for Catholic Action to retreat on such matters as the social gospel of the Church.

ROBERT T. MALONE

Lincoln, Neb.

"Seventeenth-century Gothic"

EDITOR: I am naturally pleased that you saw fit to call attention to my remarks to the Knoxville, Tenn., conference on church architecture and that you apparently support the position which I represented (AM. 1/23, p. 414).

The newspapers, in condensing what I said, have made me responsible for a slight historical inaccuracy. I expressed opposition to the reworking of Gothic of the thirteenth century or English Renaissance of the seventeenth century, which was condensed into "Gothic of the seventeenth century."

Actually, a certain amount of decadent Gothic was being done in the seventeenth century, some time after the Renaissance had got into full swing in Europe. No doubt some of the exotic Neo-Gothic structures in this country may have been inspired by seventeenth-century Gothic. Possibly only the architectural historians will pay any attention to this slip, and it is certainly not worth any further editorial comment.

WALTER A. TAYLOR

American Institute of
Architecture
Washington, D. C.

Correction

EDITOR: In the Jan. 30 issue of AMERICA you have Francis J. Donohue listed as being in the School of Education, St. Bonaventure's College, N. Y. On July 21, 1950, by act of the Regents of the University of the State of New York, St. Bonaventure College was elevated to university status.

GERALD L. O'NEILL

St. Bonaventure, N. Y.